THE GREAT BOOK OF NEEDS

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Expanded and Supplemented

VOLUME III

The Occasional Services

Translated from Church Slavonic with notes by

St. Tikhon's Monastery

St. Tikhon's Seminary Press
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The Great Book of Needs, Expanded and Supplemented,
Volume III The Occasional Services

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PREFACE TO VOLUMES III-IV

The *Offices*, *Orders*, *Prayers*, and *Blessings* found in Volumes III and IV of the ***Great Book of Needs*** have been compiled and translated from the (***Velikii***) ***Trebnik*** ((*Great*) ***Book of Needs***) published in Kiev, at the Kiev-Caves Lavra (1902), supplemented by the (***Velikii***) ***Trebnik*** ((*Great*) ***Book of Needs***) published in Moscow (1884), the ***Trebnik*** (***Book of Needs***) also published in Moscow (two volumes—1902) and the ***Dopolnitel'nii Trebnik*** (***Supplementary Book of Needs***) published at Holy Trinity Monastery (1961). Volumes III and IV of the ***Great Book of Needs*** has also been augmented by various *Moliebens* taken from the ***Posledovanie Molebnyik Penii*** (***Office of Supplicatory Hymns***) published in St. Petersburg (1893). In addition, material has been taken from ***The Office of the Parastasis, that is, the Great Panikhida and All-night Vigil, Sung for Those Who Have Fallen Asleep*** (Послѣдованіе парастаса, сирѣчь великіа паніхуды и всенощнаѡ бдѣніа, пѣваемыхъ по усопшымъ), printed in St. Petersburg (1903), and ***The Office of Commemoration of the Departed, which is the Panikhida*** (Послѣдованіе Поминовенїя усопшихъ, еже есть Паніихіда) (1904), graciously provided by the Library staff at St. Vladimir's Seminary, Crestwood, New York.

As in the first two volumes, rubrical notes have been significantly expanded, taking into account, in not a few instances, modern practice. Additional rubrical notes and other materials have been taken from: Priest N. Silchenkov, ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (*Practical Handbook for the Administration of Parish Needs*), Voronezh, 1888; Priest K. Nikolsky, ***Posobiye k'izucheniu Ustava Bogosluzheniya Pravoslavnoi Tserkvi*** (Aid for the Study of the Rubrics of the Divine Services of the Orthodox Church), St. Petersburg, (1900); Priest S. Bulgakov, ***Nastol'naya Kniga dlya Svyashcheno-Tserkovno-Sluzhitelei*** (Reference Book for Priestly Church Servers), Kharkov (1900); and ***Nastol'naya Kniga Svyashchennosluzhitelya*** (Reference Book of Priestly Service), Moscow, (1977-).

The order in which the various *Offices*, *Orders*, *Prayers*, and *Blessings* occur have been significantly rearranged, partly due to the addition of material not found in the Slavonic ***Trebniks*** (e.g., from the ***Office of Supplicatory Hymns***), but also for greater ease in finding them. The Slavonic ***Trebniks*** reflect centuries of additions and revisions, so that the arrangements found within are no longer logical. Although there are those who may decry such "tampering", we must always remember that these books exist primarily for the fulfilling of various "needs" in parish life and, to

paraphrase the Savior, such books exist for the "needs" of the faithful, not the faithful for the "needs" of the books. Nonetheless, the task of rearranging such materials has not been taken lightly and has been done after much reflection.

Concerning liturgical language, the desire in translation was to make the various *Offices*, *Orders*, etc., meaningful, prayerful, and as dignified as possible. Hence, traditional liturgical English has been utilized for the various Prayers and readings from Holy Scripture, although not for the rubrical notes and other places where the use of "traditional" English is not necessary.

The various Psalms found herein are an original translation from the Septuagint (LXX) as found in the Church Slavonic ***Psalter*** and are numbered according to the customary Septuagint usage, with the customary English numbering in parentheses "( )". Various other Old Testament readings, likewise, have been taken from the Septuagint.

Because of the overall size of the ***Great Book of Needs*** presently translated and expanded, as well as the various circumstances wherein it will be used by the Priest, a conscious decision had originally been made to divide it into three volumes. However, due to an unexpected amount of translated materials, an additional volume has been added. Volume Three, subtitled ***The Occasional Services***, consists of miscellaneous *Offices*, *Orders*, *Prayers* and *Blessings* more "occasional" in character: the sanctification and blessing of various things important in the daily life of the parishioners (homes, fields, wells, livestock, vehicles of transport, etc.) as well as the Funeral sequence and commemorations of the Departed (*Lityas* and *Panikhidas*). Volume Four, subtitled ***Services of Supplication (Moliebens)***, consists of special supplicatory services sung for various needs, e.g., thanksgiving, New Year, times of calamity, etc.

INTRODUCTORY PRAYERS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things; Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

O Most-holy Trinity: Have mercy on us. Lord: Cleanse us from our sins. Master: Pardon our transgressions. Holy One: Visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

And if a Psalm (or Psalms) shall follow, the Reader continues:

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

And then the appointed Psalm(s).

VOLUME III

The Occasional Services

I. PERSONAL PRAYERS AND SERVICES

1.

A PRAYER FOR EVERY KIND OF ILLNESS.

O Almighty Master, Physician of souls and bodies, Who humbleth and raiseth up, Who chasteneth and again healeth: As Thou art merciful, do Thou visit our brother (*sister*), *N.*, who is sick. Stretch forth Thine arm, full of healing and cures, and heal him (*her*), raising him (*her*) up from his (*her*) bed and illness. Do Thou forbid the spirit of sickness; dismiss from him (*her*) every wound, every infirmity, every sore, every fever and seizure. And if there be imputed unto him (*her*) iniquity or transgression, do Thou loose, remit and forgive *him* (*her*), out of Thy love for mankind. Yea, O Lord, be merciful unto Thy creation, in Christ Jesus, our Lord, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

2.

THE PRAYER OF THE HOLY SEVEN YOUTHS, FOR ONE WHO IS ILL AND CANNOT SLEEP.

Let us pray to the Lord. Lord, have mercy.

O God, Great, Praised, Incomprehensible and Ineffable; Who didst fashion man with Thy hands, taking dust from the earth, and Who didst honor him with Thine Image, O Jesus Christ, Most-desired Name, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit: Do Thou manifest Thyself unto Thy servant, *N.*, and visit him (*her*) in soul and body, being entreated by our most-glorious Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the holy Bodiless Powers of Heaven; by the honorable and glorious Prophet, Forerunner and Baptist John; by the holy, glorious and all-praised Apostles; by the holy, glorious and right-victorious Martyrs; by our Fathers among the Saints and ecumenical Teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; by Athanasius and Cyril, Nicholas of Myra *in Lycia*, Cyril and Methodius, Teachers of the Slavs, Spyridon the Wonderworker, and all the holy Hierarchs; by the holy Apostle, Protomartyr and Archdeacon Stephen; by the holy glorious, Greatmartyrs: George the Victorybearer, Demetrius the Myrrhgusher, Theodore Stratelates, and all the holy Martyrs; by our Venerable and Godbearing Fathers: Anthony, Euthymius, Sabbas the Sanctified, Theodosius (Founder of the Common Life), Onuphrius, Arsenius, Athanasius the Athonite, and all the Venerable Ones; by the holy unmercenary Physicians: Cosmas and Damian, Cyrus and John, Panteleimon and Hermalaeus, Samson and Diomedes, Thalelaeus and Tryphon, and all the rest; by Saint(*s*), *N.* (*of the Day*); and by all Thy Saints; and grant unto him (*her*) a peaceful sleep, the sleep of bodily health and salvation, and life and strength of soul and body, as once Thou didst visit Abimelech, Thy favorite, in the house of Agrippa, and gavest him the consolation of sleep, that he not see the Fall of Jerusalem, and having nourished him with sleep, didst raise him up again in the twinkling of an eye, to the glory of Thy goodness; and as Thou didst make manifest Thy holy glorious Seven Youths, confessors

and witnesses of Thine Appearance in the days of the Emperor Decius and the Apostate, having sustained them in a cave for 372 years, as infants kept warm in their own mother's womb, none having endured corruption, to the praise and glory of Thy love for mankind, and for a testimony and confession of our regeneration and the resurrection of all. Do Thou Thyself, therefore, O Lover of Mankind and King, be present now also with the infusion of Thy Holy Spirit, and visit Thy servant, *N.*, and grant unto him (*her*) health, strength and power, by Thy grace, for with Thee every action is good, and every gift is perfect. For Thou art the Physician of our souls and bodies, and unto Thee do we send up glory, thanksgiving and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

3.

WHEN THE PRIEST MAKES THE SIGN OF THE CROSS WITH THE HOLY SPEAR FOR *THEM THAT ARE* SUFFERING FROM SICKNESS.

An entry in: Archbishop Benjamin, ***Novaya Skrizhal*** (*New Tablets*), St. Petersburg, 1884, p. 481, indicates that the Priest makes the Sign of the Cross with the Holy Spear (used at the Proskomedia) over water that will be utilized for the profit of them that are sick. Presumably this is Holy Water that will be drunk by one that is sick, or perhaps washed or anointed with it.

The Priest says these Troparia:

When Thou wast crucified, O Christ, torment was destroyed and the power of the enemy was laid waste. For not as an angel, nor a as man, but as the Lord Himself hast Thou saved us: Glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast redeemed us from the curse of the law by Thy precious Blood, having been nailed to the Cross and pierced by a spear; Thou hast spilled out immortality to mankind, O our Savior: Glory to Thee.

Now and ever and unto the ages of ages. Amen.

Thy side was pierced by a spear, O my Christ, Who didst fashion mankind from the rib, and Thou didst free all mankind which had been laid waste from the Curse.

4.

A SUPPLICATORY OFFICE FOR THEM THAT ARE AFFLICTED, BEING ASSAILED AND OPPRESSED BY UNCLEAN SPIRITS.

Because of the serious nature of this *Office* and the exorcisms involved, the Priest should consult with and receive the blessing of the Bishop beforehand.

The printed text is inconsistent concerning those who are making the customary responses. Sometimes *Choir* is indicated; sometimes *The People standing about*. Because of the customarily private nature of this *Office*, it is assumed that only those actually present are making the responses; hence, for consistency, only *People* is indicated. If, however, it be served publically, then the responses would be sung by the *Choir*.

The Priest gives the Blessing:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalms 142(3), 22(3), 26(7), 67(8) and 50(1):*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Psalm 22(3)

The Lord tends me as a shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou has prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Psalm 26(7)

The Lord is my Light and my Savior; Whom, then, shall I fear? The Lord is the Defender of my life; of whom, then, shall I be afraid? When the wicked drew near against me to eat my flesh, who afflict me and are mine enemies, they grew weak and fell. Though an army should array itself against

me, my heart shall not be afraid; though war should rise up against me, in this will I be confident.

One thing have I asked of the Lord, this will I seek after: That I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord, and that I may visit His holy temple. For He hid me in His tabernacle in the day of mine afflictions, He sheltered me in the secret place of His tabernacle; upon a rock has He exalted me. And now, behold, He has exalted my head above mine enemies. I went round about and offered up in His tabernacle a sacrifice of praise and jubilation; I will sing and make melody unto the Lord.

Hearken, O Lord, unto my voice, with which I have cried; have mercy on me, and hearken unto me. My heart said unto Thee: I will seek after the Lord. My face has sought after Thee; Thy face, O Lord, will I seek. Turn not Thy face from me; turn not away in anger from Thy servant. Be Thou my Helper; reject me not, and do not forsake me, O God my Savior. For my father and my mother have forsaken me, but the Lord has accepted me.

Set me a law in Thy way, O Lord, and guide me in the right path because of mine enemies. Deliver me not unto the souls of them that afflict me, for there have risen up against me unjust witnesses, and injustice has lied to itself. I believe that I shall see the good things of the Lord in the land of the living. Wait on the Lord; take courage and let thy heart be strengthened, and wait on the Lord.

Psalm 67(8)

Let God arise, and let His enemies be scattered; and let them that hate Him flee from before His face. As smoke vanishes, so let them vanish; as wax melts before the fire, so let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God, let them delight in gladness. Sing unto God, sing unto His name; prepare a way for Him that rides upon the setting of the sun (the Lord is His name) and rejoice before Him. Let them be troubled at His presence, Who is a father of orphans and a judge to widows. God is in His holy place. God settles the solitary in a

house, mightily leading forth them that were bound, *and* in like manner them that embitter Him, that dwell in the tombs.

O God, when Thou wentest forth before Thy people, when Thou didst pass through the wilderness, the earth was shaken and the heavens dripped, at the presence of the God of Sinai, at the presence of the God of Israel. A rain freely given Thou shalt set aside for Thine inheritance, O God; for it was weak, but Thou hast restored it. Thy living creatures shall dwell therein; Thou hast prepared it in Thy goodness for the poor man, O God.

The Lord shall give speech with great power to them that bring good tidings. The King of the hosts of *His* beloved one, for the sake of the beauty of the house, shall divide the spoils. Even if you sleep in the midst of *your* portions, *yet you shall have* the wings of a dove covered with silver, and her pinions of sparkling gold. When He that is in the heavens distributes kings over her, they shall be made snow-white in Sal'mon.

The mountain of God is a rich mountain, a curdled mountain, a rich mountain. Why do you suppose *that there be other* curdled mountains? *This is* the mountain wherein God is pleased to dwell; for the Lord will dwell therein to the end. The chariots of God are a myriad, thousands of them that are rejoicing; the Lord is among them at Sinai, in *His* sanctuary. Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts among men, yea, *among* the disobedient, that Thou mightest dwell there.

Blessed is the Lord God. Blessed is the Lord from day to day. The God of our salvation shall prosper us; our God is the God of salvation; and of the Lord, *yea,* of the Lord are the *pathways* issuing forth from death. But God shall crush the heads of His enemies, the hairy crown of them that continue in their transgressions. The Lord said: I will return from Bashan. I will return through the depths of the sea, that thy foot may be dipped in blood, *and* the tongue of thy dogs in that of thine enemies.

Thy processions, O God, have been seen—the processions of my God, of my King Who is in His sanctuary. Princes went before, the singers after them, in the midst of maidens playing on timbrels. Bless God in the congregations, the Lord from the fountains of Israel. There is Benjamin, the younger in ecstasy, the princes of Judah their rulers, the princes of Zebulon, the princes of Naphtali.

Give command, O God, unto Thy hosts; strengthen, O God, this which Thou hast wrought in us. From Thy temple in Jerusalem, kings shall bring gifts unto Thee. Rebuke the wild beasts of the reeds, the assembly of bulls among the heifers of the peoples, lest they exclude them that have been tried with silver; scatter the nations that desire wars. Ambassadors shall come out of Egypt; Ethiopia shall hasten *to stretch out* her hand unto God.

You kingdoms of the earth, sing unto God; sing unto the Lord, unto Him that has ascended on the heaven of heaven toward the east. Behold, He will give unto His voice a voice of power. Give glory unto God; His magnificence is over Israel and His power is in the clouds. God is wonderful in His saints, the God of Israel. He will give power and strength unto His people. Blessed is God.

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacri-

fice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Glory...now and ever.... Alleluia.... *(thrice)*

Then the following Stikheron is sung, **TONE 6***:*

Entrust me not to the protection of men, O Most-holy Sovereign Lady, but accept the supplication of thy servant. For I, the wretched one, am held fast by sorrows; I am not able to endure the arrows of the demons. I have no protection, nor any place to which I may flee. I am always overcome, and I have no consolation save thee, O Sovereign Lady of the world. O Hope and Protection of the faithful, disdain not my supplication, but render it of profit *to me*.

Then, the Priest says:

By the mercy and compassion of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-holy, Good and Life-giving Spirit, now and ever and unto the ages of ages.

People: Amen.

Then, the Canon of Supplication to Our Lord Jesus Christ, the Most-holy Theotokos, the Incorporeal Ones, the Apostles, and All the Saints.

ODE 1

Irmos: *Come, O people, let us sing a song unto Christ God, Who divided the sea and guided the people whom He brought out from the slavery of Egypt, for He is glorified.*

Refrain: Deliver Thy servant from tribulation, O Savior, as Thou art compassionate.

"O Creator, my Deliverer and Lord, Help of the faithful: Be Thou quick; do Thou deliver me from this present misfortune!" Thy servant cries out to Thee, O only Lover of Mankind.

As Thou alone knowest our weakness, O Savior, having gone before in anticipation, do Thou rescue and save Thy servant from this present sorrow and powerful destruction.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Angelic Ranks of the Immaterial Hosts, together with the Apostles and Martyrs entreat the Master of All, that He deliver His servant from most-grievous tribulation.

Now and ever and unto the ages of ages. Amen.

O Ever-Virgin, Refuge of the faithful and mighty Help of us, thy servants: By thy prayers deliver thy servant from the present necessity.

ODE 3

Irmos: *Make us firm in Thee, O Lord, Who by the Tree didst put sin to death, and plant the fear of Thee in the hearts of us who hymn Thee.*

As of old Thou didst deliver Thy favorite, Jacob, from the enmity of Esau, so deliver also Thy servant from this present necessity, as the Lover of Mankind.

O Savior and Lover of Mankind, I who am in afflictions and sorrows call upon Thee: Disdain not Thy servant, but make haste and deliver me, as Thou art deeply-compassionate.

Glory....

O Thou Who alone art good, Who alone art full of loving kindness, Who alone art compassionate and merciful: Showing compassion, by the prayers of Thy Saints, do Thou set free Thy servant.

Now and ever....

Together with all the Angels and Apostles, the Prophets and Martyrs, entreat the God to Whom thou gavest birth, that He deliver thy servant from misfortunes.

And again, the Irmos: Make us firm in Thee, O Lord....

Then the Priest commemorates the afflicted one:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

People: Lord, have mercy. *(thrice)*

Again we pray to our Lord God, that He hearken unto the voice of our prayer, and have pity and mercy upon His servant, and show forth His great mercy upon him (*her*), and turn away all His wrath which is justly brought to bear upon him (*her*); that He forgive him (*her*) the multitude of his (*her*) transgressions, and deliver him (*her*) from every wrath and circumstance, and from the violence and tyranny of the evil devil, and drive away from him (*her*) every lying dream, fantasy and fright of satan, and all his tyrannical power which encompasses him (*her*); and that He quickly grant him (*her*) health of soul and body according to His goodness, and have mercy upon him (*her*) and upon us all, let us all say: O Lord, hearken and have mercy.

People: Lord, have mercy. *(40 times, with compunction)*

The Priest exclaims:

Hear us, O God our Savior, the Hope of all the ends of the earth and of those far off at sea or in the air, and show mercy, show mercy, O Master, and have mercy on us sinners, for Thou art a merciful God and the Lover of Mankind, and to Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.

People: Amen.

Then:

O fervent Entreaty and unassailable Rampart, Well-spring of mercy and Refuge of the world, earnestly we cry out to thee: O Sovereign Lady, Theotokos, go before us in anticipation and deliver thy servant from tribulations, O thou who alone art quick to intercede.

ODE 4

Irmos: *I hymn Thee, O Lord, for I have heard the report of Thee and was afraid. Thou hast come and sought me who had gone astray. Therefore, I glorify Thy great condescension towards me, O Greatly-merciful One.*

Do Thou guide to the most-calm harbor Thy servant who is grievously tossed about by the storms of tribulations and is now tempest-tossed on the deep of afflictions, O Master.

They that assail Thy servant have increased in number, O Christ, and have sharpened their tongue like a two-edged sword. Behold, therefore, O Lover of Mankind, and deliver Thy servant from an unjust death.

Glory....

O Archangels, Dominions, Powers and Angels, Apostles, Martyrs, Venerable Ones, Prophets, and all you Righteous: Pray now for the utterly wretched one.

Now and ever....

O all-lauded and ready Help of men: Tame thou the wild agitations of temptations , and save thy servant who takes refuge beneath thy shelter, O Sovereign Lady.

ODE 5

Irmos: *O Lord, the Giver of light and Creator of the ages, do Thou guide us in the light of Thy commandments, for we know none other God save Thee.*

As once Thou didst answer the prayers of Hezekiah, O Lord Who alone art good, so also quickly answer mine, and save Thy servant from every affliction.

O Lord, Who, by the hands of an angel and through Thy divine power, didst lead the pre-eminent Disciple out of prison: Do Thou deliver Thy servant who is grievously afflicted.

Glory....

O you armies of Angels, Apostles and Prophets, and you assembly of all-glorious Martyrs and Venerable Ones: Make supplication together for him (*her*) that is assailed by evils.

Now and ever....

O Mother of Christ, *our* God: Do thou make haste to deliver thy faithful servant from the cruel necessity and affliction that now has come, that he (*she*) may glorify thee with heart and lips.

ODE 6

Irmos: *Wallowing in an abyss of sin, I call upon the unsearchable abyss of Thy tender mercies: Bring me up from corruption, O God.*

O Lord and Master Who, of old, didst deliver Thy prophet from the belly of the whale: Do Thou deliver also Thy servant, that he (*she*) may glorify Thee with faith and love.

As Thou didst deliver Daniel from the lions, O Christ, so now deliver me, Thy servant from the evil demons, and lead me up from corruption and death, O Master.

Glory....

Save Thine afflicted servant, Savior, through the prayers of the holy Angels, Prophets and Martyrs, and by the entreaties of Thy most-wise Disciples.

Now and ever....

O Maiden, disdain not thy servant who is cruelly tempest-tossed and is held fast by perplexity. But, as is thy wont, deliver him (*her*) who takes refuge under thy protection, O Most-pure One.

Then, the Irmos is repeated, after which, the Priest commemorates the afflicted one:

Again and again, in peace let us pray to the Lord.

People: Lord, have mercy. *(after each)*

For the deliverance and liberation of His servant *N.*, from the violence and evil workings of the devil and his most-wicked craftiness.

Help him (*her*), save him (*her*), have mercy on him (*her*), and keep him (*her*) and us, O God, by Thy grace.

Commemorating our Most-holy, Most-pure, Most-blessed and Glorious Lady Theotokos and Ever-Virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

The Priest exclaims:

For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

Then this Theotokion is sung, **TONE 4**:

Let us, the sinful and lowly, now fervently have recourse to the Theotokos. And let us fall down, crying out in repentance from the depths of our soul: O Sovereign Lady, take pity on us and come to our aid! Make haste, for we perish from the multitude of our transgressions! Turn not thy servants empty away, for thee do we have as our only hope!

ODE 7

Irmos: *The most-wise Children did not serve the golden form, but went themselves into the flame and reviled [the pagan] gods. They cried*

out in the midst of the flame, and the Angel moistened them with dew: Already the prayer of your lips has been heard.

As Thou art good, we pray Thee: As of old Thou didst deliver the Three Youths from the fiery furnace, O Compassionate One, deliver Thou Thy servant from this present necessity and the burning of unbearable temptations, that he (*she*) may glorify Thee, O Master.

O Christ the Lover of mankind Who alone knowest the weakness of men, and Who hast revealed consolation amid sorrows: From this present tribulation, deliver Thou Thy servant who sings: Blessed is the God of our fathers!

Glory....

O you multitude of Angels, Apostles, Prophets, divine Martyrs, and you divine Assembly of the Forefathers: Entreat now the Good One, that He turn into joy the lamentation of him (*her*) that cries out: Blessed art Thou, O God of our fathers!

Now and ever....

O Mother of God, thou only hope and help of the faithful: Hasten thou to the aid of thy servant who is tempest-tossed by afflictions on every side, and is perplexed and in tribulation, and who flees unto thee in spiritual hope.

ODE 8

Irmos: *O you works praise God as Lord, Who didst come down into the fiery furnace unto the Hebrew Children and didst transform the flame into dew, and highly exalt Him unto all the ages.*

As Thou didst accept the supplications of Paul and Silas, and didst deliver them from bonds, do Thou hearken also unto the voice of us,

the unworthy ones, who now cry out, O Merciful One, and deliver Thy servant from corruption and death.

"Turn not away Thy face from me, Thy servant, O Christ, for I am afflicted. Hearken quickly unto me, O Savior, and deliver me from this present storm!" Thy servant cries out to Thee through us, O Compassionate One.

Glory....

Through the prayers, O God, of the immaterial Ministers and the Apostles, of the choirs of the Martyrs and the sacred Prophets, of the Venerable Ones and all the Righteous, deliver Thou Thy servant from cruel misfortunes.

Now and ever....

O All-holy Virgin, Refuge of Christians and Helper of them that are storm-tossed amid evils: Disdain not thy servant who is engulfed by misfortunes and now makes haste unto thy mighty protection.

ODE 9

Irmos: *God the Word from God, Who in His ineffable wisdom didst come down to renew Adam who, through eating, had grievously fallen into corruption, became incarnate of the Holy Virgin for our sake, let us magnify in song, O faithful.*

Do Thou transform, O Master, the great and cruel tempest of the present and sorrowful tribulation of Thy servant, and change his (*her*) weeping into everlasting joy, that, with faith and love, he (*she*) may magnify Thee without ceasing.

"Let not the multitude of mine immeasurable evils prevail over Thy great loving-kindness, O Compassionate One. But in Thy customary

mercy do Thou save and deliver me, O Christ, from all harm!" Thy servant cries out to Thee through us, O Only Greatly-merciful One.

Glory....

Spare me, spare me, O Lord, when Thou wilt judge me, and condemn me not to the fire, neither chasten me in Thy wrath! The Virgin Who gave birth to Thee, O Christ, entreats Thee, together with the multitude of the Angels and the company of the Martyrs.

Now and ever....

O Most-holy Virgin, together with the incorporeal Ministers, the Holy Angels, the Apostles, Prophets, Martyrs and all the Venerable Ones: Do thou entreat God Who alone is Most-good, that His servant be delivered from affliction.

Then, It is truly meet... *and the Trisagion. Then [the following Troparia]:*

O all you Hosts of Angels, O Forerunner of the Lord, O Twelve Apostles, and all you Saints: With the Theotokos make entreaty that we be saved.

O Sovereign Lady and Mother of the Redeemer: Accept the supplication of thine unworthy servants, that thou mediate before Him Who was born of thee. O Sovereign Lady of the world, be thou our Mediatress.

Then, the Priest commemorates the afflicted one:

Again and again, in peace let us pray to the Lord.

People: Lord, have mercy. *(after each)*

For the deliverance and liberation of His servant *N.*, from the violence and evil workings of the devil and his most-wicked craftiness.

Help him (*her*), save him (*her*), have mercy on him (*her*), and keep him (*her*) and us, O God, by Thy grace.

Commemorating our Most-holy, Most-pure, Most-blessed and Glorious Lady Theotokos and Ever-Virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

The Priest exclaims:

For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People: Amen.

Then [the Priest] takes oil and anoints the afflicted one, and says the [following] Prayer:

Let us pray to the Lord.

Lord, have mercy.

O Holy Father, Physician of souls and bodies, Who didst send Thine Only-begotten Son, our Lord Jesus Christ, Who healest every infirmity and deliverest from death: Heal Thou also Thy servant, *N.*, from the bodily and spiritual infirmity which possesses him (*her*), and revive him (*her*) by the grace of Thy Christ, through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the intercessions of the honorable and fleshless hosts of heaven; by the power of the honorable and Life-giving Cross; of the honorable and glorious Prophet, Forerunner and Baptist John;

of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of the holy and unmercenary healers Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaus, Sampson and Diomedes, Photius and Anicetus; of the holy and righteous ancestors of God, Joachim and Anna, and of all the Saints. For Thou art the Fountain of Healings, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Consubstantial Spirit, now and ever, and unto the ages of ages.

People: Amen.

THE EXORCISM PRAYERS OF ST. BASIL THE GREAT,

FOR THEM THAT ARE TORMENTED BY DEMONS, AND FOR EVERY AFFLICTION.

FIRST PRAYER:

Let us pray to the Lord. Lord, have mercy.

O God of gods and Lord of lords, Creator of the fiery ranks and Fashioner of the immaterial powers, the Artisan of heavenly and earthly things, Whom no man has seen, nor is able to see, Whom all creation fears and *before Whom* it trembles, Who didst cast down to the earth the angelic commander that once lifted up his neck and spurned his ministry in disobedience, and Who didst commit to the darkness of the depths of Tartarus the angels that apostatized with him: Do Thou grant that this exorcism performed in Thine awesome Name be terrible to the prince of evil and all his hosts that fell with him from the light of heaven. And put him to flight, and adjure him and his demons to depart utterly, that he do no harm to the Image that has been sealed against him, but rather that they that are sealed may receive the strength of might to tread upon serpents and scorpions, and upon all the power of the enemy. For Thine All-holy Name, of the Father, and of the Son, and of the Holy Spirit, is hymned and magnified and glorified with fear by everything that has breath, now and ever, and unto the ages of ages. Amen.

SECOND PRAYER:

Let us pray to the Lord. Lord, have mercy.

I adjure thee, the blasphemous originator of evil, leader of the revolt of the adversaries, and author of wickedness! I adjure thee, who wast cast down from the light of heaven and brought down into the darkness of the abyss because of thine arrogance! I adjure thee and all the powers following thy will that fell with thee! I adjure thee, O unclean spirit, by the God of Sabaoth and all the armies of the Angels of God, Adonai Elohim, God Almighty: Begone, and depart from the servant of God, *N.*! I adjure thee by God Who didst create all things by a word, and by our Lord Jesus Christ, His Only-begotten Son, Who, ineffably and dispassionately, was begotten of Him before the ages, and Who didst fashion creation visible and invisible, Who madest man after His own Image, Who, at first, didst instruct men naturally by the Law and didst preserve them by the guardianship of Angels, Who didst drown iniquity with water from on High and didst separate the deeps under heaven, Who didst destroy the giants that honored Him not, and didst shake down the tower of abominations, Who didst reduce to ashes the land of Sodom and Gomorrah with fire and brimstone, as witness to which a continual smoke goes up, Who didst part the sea with a rod and leddest His people across dryshod, and didst drown the tyrant Pharaoh and his impious army and unholy war forever by the waters, Who in latter times wast ineffably incarnate of the pure Virgin, preserving intact the seal of *her* purity, Whose good pleasure it has been to wash away by Baptism our ancient defilement by which we defiled ourselves through disobedience! I adjure thee by Him Who wast baptized in the Jordan and gavest unto us an image of incorruption in the water by grace; at Whom the angels and all the heavenly powers marvel, beholding the Incarnate God Who didst humble Himself. (When the unoriginate Father didst reveal the generation of the Son and the procession of the Holy Spirit, He didst bear witness to the unity of the Trinity.) I adjure thee by Him Who didst rebuke the wind and didst still the tempest of the sea, Who didst cast out a legion of demons, Who, by fashioning clay, didst cause eyes blind from birth to see, Who didst restore the ancient state of our race, Who madest the mute to speak, Who didst

cleanse the sores of lepers, Who didst resurrect the dead from the grave, Who didst converse with man even unto *the time of His* burial, Who tookest hell captive by *His* rising, and madest man no more subject to death! I adjure thee by God Almighty, Who didst inspire men with His divine voice and didst help the Apostles in their labors, Who didst fill all the world with piety! Fear thou, flee, flee, begone, O demon unclean and defiled, infernal, abysmal, false, ugly, visible because of thy shamelessness, invisible because of thy hypocrisy, wherever thou art or to whichever place thou departest: thou art either Beelzebub, or *hast been encountered as* the whirlwind, or one in the guise of a serpent, or one beast-like, or as smoke, or as a bird, or a voice in the night, or a deaf-man, or one mute, or one afraid of assault, or one that teareth, or one that attacketh, or in heavy sleep, or in infirmity, or in disease, or in scourges, or as one that inciteth to laughter, or moveth to tears of pleasure, or a fornicator, or as a vile stench, or one lustful, or one that inciteth to evil, or a lover of witchcraft, or a lover of rage, or an astrologer, or a sorcerer, or a shameless person, or one contentious, or one inconstant, or one that changeth with the month, or turneth within a certain time, either in the morning, or at noon-day, or at midnight, or in the dead of night, or by chance, or in a light-flash, or in a brief encounter, or wast sent by someone, or cameth suddenly, either at sea, or on a river, or from land, or a well, or a brook, or a pit, or a lake, or from reeds or brush, the surface of the earth, or from filthiness, or from a meadow, or the forest, or from a tree, or from birds, or from thunder, or from a bath-house, or a basin of water, or from a pagan tomb, or from whence we either know or know not, from them that we know or them that we know not, and from an unfrequented place: Begone, and depart; cower before the Image fashioned and formed by the hand of God; fear the likeness of the Incarnate God, and conceal thyself no longer within the servant of God, *N.*, for a rod of iron, a fiery furnace, and Tartarus, the gnashing of teeth and vengeance for disobedience await thee. Fear thou, keep silent and flee. Return not, neither consort with the wickedness of the other unclean spirits, but depart into a land devoid of water, barren, uncultivated, in which man makes not his habitation. God alone looketh upon thee, the devil, the tempter and discloser of all evils, who didst wound all and didst purpose evils against His Image, and bindeth thee, with dark chains, unto Tartarus for ever. For great is the fear of the God,

and great is the glory of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRAYERS OF ST. JOHN CHRYSOSTOM

FIRST PRAYER:

O eternal God, Who hast delivered the human race from the captivity of the devil: Deliver Thou Thy servant, *N.*, from all the workings of the unclean spirits. Command the evil and unclean spirits and demons to depart from the soul and body of Thy servant, *N.*, and not to abide or conceal themselves within him (*her*), that at the holy Name of Thee, and Thine Only-begotten Son, and Thy Life-giving Spirit, they may flee from the creation of Thy hands, that, cleansed of all diabolical temptation, he (*she*) may live in a holy, righteous and pious manner, being counted worthy of the most-pure Mysteries of Thine Only-begotten Son, our God, with Whom Thou art blessed and most glorified, together with Thy Most-holy, Good and Life-giving Spirit, now and ever, and unto the ages of ages. Amen.

SECOND PRAYER:

O Thou Who didst adjure all the unclean spirits and by the power of Thy word didst expel a legion thereof: Manifest Thyself now through Thine Only-begotten Son upon the creature whom Thou hast fashioned in Thine own Image, and rescue him (*her*) that has been oppressed by the adversary, that, pitied and purified, he (*she*) may be united unto Thy flock and be preserved as a living temple of the Holy Spirit and of Thy divine and Most-pure Holy Things, through the grace, compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Life-giving Spirit, now and ever, and unto the ages of ages. Amen.

THIRD PRAYER:

We call upon Thee, O Master, God Almighty, supreme, untemptable, peaceful King: We call upon Thee Who didst create Heaven and the earth. For from Thee came forth the Alpha and the Omega, the Beginning and the End, Who gavest the four-footed and dumb beasts unto men in obedience. And as Thou didst make them subject, O Lord, stretch forth Thy mighty hand and Thine uplifted and holy arm, and visit this Thy creature with Thy visitation, and send down upon him (*her*) an Angel of peace, a mighty Angel, a Guardian of souls and bodies, to rebuke and drive away from him (*her*) every evil and impure demon. For Thou, the only supreme Lord Almighty, art blessed unto the ages of ages. Amen.

FOURTH PRAYER:

The divine, holy, great, dread and unbearable Name do we invoke for thine expulsion, O apostate, and likewise also we expel thee unto thy destruction, O devil. God, Who is holy, unoriginate, dreadful, invisible by nature, of immeasurable power, unapproachable in divinity, the King of glory and Master Almighty, doth rebuke thee, O devil, He Who by His word didst magnificently bring all things out of non-existence into being, Who walketh upon the wings of the wind. The Lord expelleth thee, O devil, Who calleth up the waters of the sea and poureth it forth upon the face of all the earth: the Lord of Hosts is His name. The Lord expelleth thee, O devil, Who is ministered to and hymned with fear by the numberless fiery ranks of heaven, and worshiped and glorified by the multitude of the choirs of angels and archangels. The Lord expelleth thee, O devil, who is encircled by the powers and the dread six-winged seraphim and many-eyed cherubim who stand round about, covering their faces with two of their wings because of His unfathomable divinity upon which they cannot gaze, and covering their feet with two of their wings that they not be set afire by His ineffable glory and His inconceivable majesty, flying with two wings and filling heaven with their cries of Holy, Holy, Holy is the Lord of Sabaoth! Heaven and earth are full of His glory! The Lord expelleth thee, O devil, God the Word Who didst descend from heaven, from the bosom of the Father, and didst appear in the

world ineffably through an unutterable abasement and most-pure incarnation from the Holy Virgin in order to save it; Who by His lordly power didst cast thee down from the heavens and didst show thee to be rejected in every way. The Lord expelleth thee, O devil, Who saidest unto the sea: Be still! Cease!, and it ceased immediately at *His* command. The Lord expelleth thee, O devil, Who madest clay with His Most-pure spittle and didst fashion the organs that the man blind from birth lacked, and gavest light unto him. The Lord expelleth thee, O devil, Who by His word didst restore unto life the daughter of the ruler of the synagogue, didst rescue the widow's son from the mouth of death, and gavest him unto his mother, healed and well. The Lord expelleth thee, O devil, Who, to the amazement of many, broughtest Lazarus forth from the dead incorrupt, as though he had not died and had suffered no harm, though he lay four days *in the tomb*. The Lord expelleth thee, O devil, Who *by enduring* buffeting didst abolish the curse, and by the spear *that pierced* His most-pure side, didst withdraw the flaming sword that barred the way unto Paradise. The Lord expelleth thee, O devil, Who, by the spitting upon His honored countenance, didst wipe away every tear from every face. The Lord expelleth thee, O devil, Who didst plant the Cross firmly as the one foundation and salvation of the world, for the fall of thee and all the angels under thee. The Lord expelleth thee, O devil, Who didst cry out on His Cross, and the veil of the Temple was rent in twain, and the rocks split asunder, and the graves were opened, and the dead from the ages arose. The Lord expelleth thee, O devil, Who didst slay death by death, and by His arising didst give life unto His people. The Lord expelleth thee, O devil, Who didst descend into hades and shookest its tombs, Who didst set free all held in bonds therein and didst call them unto Him; of Whom the gatekeepers, having seen Him, were afraid, and the soldiers of hades, hiding themselves, vanished. The Lord expelleth thee, O devil, Christ our God Who didst arise from the dead and hast given His Resurrection unto all. The Lord expelleth thee, O devil, Who didst ascend into heaven with glory unto His Father, and sitteth on a throne of glory at the right hand of majesty. The Lord expelleth thee, O devil, Who wilt come again with glory on the clouds of heaven, to judge the living and the dead with His holy Angels. The Lord expelleth thee, O devil, Who hath prepared for thee the fire that is not extinguished, the worm that sleepeth not, and the outer darkness prepared for thee in eternal

torment. The Lord expelleth thee, O devil, Whom all fear, and before the face of Whose power all tremble, for His wrath is unbearable, Whose threat is upon thee. The Lord expelleth thee, O devil, by His own dread Name. Be thou frightened, tremble, fear, depart, be destroyed, and flee, O thou who didst fall from heaven, and all the evil spirits with thee: every spirit of wickedness, spirit of impurity, spirit of evil, spirit of night and day, of noontime and of the evening, spirit of midnight, spirit of illusion, spirit of visitation, of the earth or of the water, which goes about and works harm, in the groves of trees, or in marshes, or in cliffs, at crossroads, or the meeting of three ways, in lakes, or rivers, in buildings, in courtyards and in bath-houses; and there leads astray the mind of man. Begone with all speed from the creation of Christ our God, the Creator, and depart from the servant of God, *N.*, from all his (*her*) members: from mind, from soul, from heart, from belly, from the senses, that he (*she*) may become healthy, whole, and free, and may acknowledge his (*her*) God and Master, the Creator of all, Who gathereth the lost and giveth them the seal of salvation by the generation and renovation of divine Baptism, that he (*she*) may be counted worthy of His most-pure, heavenly and dread Mysteries, and may be united to His true flock in a place of green pasture, nourished by still waters, guided well and toward salvation by the staff of the Cross, unto the remission of sins and life everlasting. For unto Him is due all glory, honor, worship and splendor, together with His Unoriginate Father and His Most-holy, Good and Life-giving Spirit, now and ever, and unto the ages of ages. Amen.

In the Printed Office no further text or rubrics are provided. Presumably the Dismissal would be said at this point. See the **APPENDIX: Dismissals** at the end of this Volume.

5.

A PRAYER OF INTERDICTION OF ST. BASIL THE GREAT, OVER ONE SUFFERING FROM DEMONS.

The Priest gives the Blessing:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship.... *Then the Priest says this Prayer:*

Let us pray to the Lord. Lord, have mercy.

O God of gods and Lord of lords, Creator of the fiery ranks and Fashioner of the immaterial powers, the Artisan of heavenly and earthly things, Whom no man has seen, nor is able to see, Whom all creation fears and *before Whom* it trembles, Who didst cast down to the earth the angelic commander that once lifted up his neck and spurned his ministry in disobedience, and Who didst commit to the darkness of the depths of Tartarus the angels that apostatized with him: Do Thou grant that this exorcism performed in Thine awesome Name be terrible to the prince of evil and all his hosts that fell with him from the light of heaven. And put him to flight, and adjure him and his demons to depart utterly, that he do no harm to the Image that has been sealed against him, but rather that they that are sealed may receive the strength of might to tread upon serpents and scorpions, and upon all the power of the enemy. For Thine All-holy Name, of the Father, and of the Son, and of the Holy Spirit, is hymned and magnified and glorified with fear by everything that has breath, now and ever, and unto the ages of ages. Amen.

6.

A PRAYER FOR A HOME TROUBLED BY EVIL SPIRITS.

Let us pray to the Lord. Lord, have mercy.

O God of our salvation, Son of the Living God, Who is borne on the Cherubim, being above all Principalities, Authorities, Powers and Dominions: Thou art great and dreadful unto all them that are around Thee; Thou art He that didst set Heaven as a vault; Thou art He that madest earth in Thy might and didst order the universe in Thy wisdom; Who causest that which is under the heavens to shake from its very foundations, yet its pillars are unshaken; Who speakest unto the sun and it does not shine, and Who sealest the stars; Who interdictest the seas and driest them up; from Whose wrath authorities and powers hide, and the rocks tremble at Thee. Thou hast shattered the gates of brass and hast broken the iron bars. Thou hast bound the mighty one and smashed his vessels; Thou hast cast down the tyrant by Thy Cross and hast drawn out the serpent with the hook of Thy Humanity; and having cast him down, Thou hast bound him chains in the gloom of Tartarus. Do Thou Thyself, therefore, O Lord, the Hope of them that have set their confirmation on Thee, and the Wall of strength for them whose expectation is in Thee, renounce, drive away, and put to flight every diabolical action, every satanic invasion, every slander and contrary power lying under this roof, and from them that have been seized by him, and from them that walk about under it, bearing the sign of victory, dreadful against demons, of Thy Cross, and calling upon Thy good name. Yea, O Lord, Who didst drive away a legion of demons, and Who, having restrained the dumb and deaf demon and the unclean spirit, didst command it to depart from the man, and never to return again; Who didst consume the whole army of our invisible enemies, and didst impart wisdom unto the faithful who have known Thee, *saying,* "Behold, I give unto you power to trample underfoot serpents and scorpions, and over all the power of the enemy" *[Luke 10:19]*. Do Thou Thyself, O Master, keep everyone in this house beyond every harm and temptation, delivering them from the terror of the night, from the arrow that flies by day, from that which walks about in the darkness, from calamity and

the demon of noonday. Let Thy servants, Thy handmaidens, and infants, delighting in Thy help, and protected by the angelic hosts, cry out in faith, with one accord, "The Lord is my helper, and I will not fear; what can a man do unto me?" *[Ps. 117:6]* And again, "I will fear no evil, for Thou art with me" *[Ps. 22:4]*. For Thou, O God, art my Confirmation, Mighty Master, Prince of Peace, Father of the age to come, and Thy Kingdom is an eternal Kingdom. And unto Thee only is the Kingdom, and the Power, and the Glory, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

7.

A PRAYER FOR THE PACIFICATION OF THEM THAT ARE AT ENMITY WITH EACH OTHER.

Let us pray to the Lord. Lord, have mercy.

We thank Thee, O Master and Lover of Mankind, King of the ages and Giver of good things, Who didst destroy the middle wall of enmity and didst grant peace unto the race of man, and Who now hast granted peace unto Thy servants. Instill in them the fear of Thee, and confirm love for each other. Extinguish every dispute and banish every temptation to disagreement. For Thou art our Peace, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

8.

A SERVICE FOR THE INCREASE OF LOVE AND THE UPROOTING OF HATRED AND ALL ANIMOSITY.

AT THE PROSKOMEDIA:

O Lord Jesus Christ, our God, Who gavest a new commandment to Thy disciples, that they should love one another: Accept this offering for the remission of all the sins of Thy right-believing servants. And by Thy Holy Spirit renew love for Thy goodness and for neighbor, which has waxed cold in us. Do Thou establish this with strength in our hearts, that, fulfilling Thy commandments, we seek not on earth our own ends, but that which is to Thy glory, the building up of *our* neighbor, and for salvation.

AT THE BEGINNING OF THE DIVINE LITURGY:

At the Great Litany, after the petition "For travelers by land, by sea, and by air...", the following are added:

That we may be cleansed of our sins and transgressions which have dried up in us love for Him and for *our* neighbor, and that it may be established by the power, action and grace of His Most-holy Spirit, and rooted in all our hearts, earnestly let us pray to the Lord.

That there may be planted and rooted in us by the grace of His Most-holy Spirit the new commandment of His New Testament: that we love one another, and not merely satisfy ourselves, but rather always strive for His glory and the building-up of *our* neighbor, let us pray to the Lord.

That there may be uprooted in us hatred, envy and jealousy and all other passions which destroy brotherly love, and that there may be planted unfeigned love, fervently let us pray to the Lord.

That there may be kindled in us the fervent love of God and *our* neighbor by the grace of His Most-holy Spirit, and thus burn out to the very roots the passions of all our souls and bodies, let us pray to the Lord.

That there may be uprooted in us the passions of self-love, and rooted instead the virtue of brotherly love by the power of His Most-holy Spirit, with broken *and contrite* hearts let us pray to the Lord.

That we may not love the world and that which is in the world, but rather have true love for God and His glory, and that we may love that which is profitable and for the salvation of *our* neighbor, so that we may ever gaze on the good things prepared in heaven, and that we may seek these with all our souls, let us pray to the Lord.

That truly we may love, not just our friends and brothers, but also our enemies, and do that which is good to those who hate us, with the power, action and grace of His Most-holy Spirit moving us, let us pray to the Lord.

That we may examine ourselves, condemn ourselves, and ever looking upon our own transgressions, humble ourselves before God and before everyone, never judging *our* brother, but loving him as our very self, by the power, action and grace of His Most-holy Spirit, let us pray to the Lord.

That we may imitate the burning love of the Christians in ancient times for God and neighbor, and that we may be their heirs and successors, not only in image, but in true action, by the power, action and grace of the Most-holy Spirit, let us pray to the Lord.

That He may keep us immovable in the True Faith, in peace and the unity of burning love, increasing in all virtues, and preserve us unharmed from all soul-corrupting passions, by the power, action and grace of the Most-holy Spirit, let us pray to the Lord.

AFTER THE ENTRANCE:

These are sung to established order together with the appointed Troparia and Kontakia.

Troparion, **TONE 4**:

Thou didst bind Thine Apostles in the bonds of love, O Christ, and hast firmly bound us, Thy faithful servants, to Thyself, that we may fulfil Thy commandments and have unfeigned love for one another, through the prayers of the Theotokos, O Only Lover of Mankind.

Kontakion, **TONE 5**:

Kindle our hearts with the flames of love for Thee, O Christ God, that being inflamed by this, in heart, mind and soul, we may love Thee with all our strength, and our neighbor as ourselves, and that keeping Thy commandments, we may glorify Thee the Giver of all good.

Prokeimenon, TONE 7:

I will love Thee, O Lord, my Strength; the Lord is my Foundation. *(17:2-3)*

Vs. My God *is* my Helper, and I will hope in Him. *(17:3)*

A Reading from the First Catholic Epistle of John
(*Pericopes 72 & 73—1 John 3:10-24*)

Beloved, whosoever does not righteousness is not of God, neither is he that loves not his brother. For this is the message that you heard from the beginning: that we should love one another. Be not as Cain, who was of the evil one and slew his brother. And why did he slay him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hates you. We know that we have passed from death unto life,

because we love the brethren. He that loves not his brother abides in death. Whosoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. Hereby we perceive the love of God: because He laid down His life for us. And we ought to lay down our lives for the brethren. He, therefore, that has this world's goods and sees his brother in need, and shuts up the compassion of his heart from him, how does the love of God dwell in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart and knows all things.

Beloved, if our heart condemns us not, then we have confidence toward God. And whatsoever we ask we receive of Him, because we keep His commandment and do those things that are pleasing in His sight. And this is His commandment: that we should believe in the Name of His Son Jesus Christ and love one another, as He gave us commandment. And he that keeps His commandments dwells in Him, and He in him. And hereby we know that He abides in us: by the Spirit Whom He has given us.

Alleluia, TONE 8:

O love the Lord, all you His saints. *(30:24)*

Vs. For the Lord requires truth; and unto them that act proudly, He will repay abundantly. *(30:24)*

A Reading from the Holy Gospel According to *Saint* John
(*Pericope 46—John 13:31-35*)

The Lord said unto His Disciples, "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him. Little children, yet a little while I am with you. You shall seek Me; and as I said unto the Jews, 'Wither I go you cannot come,' so now say I unto you. A new commandment I give unto you: that you love one another; as I have loved you, that

you also love one another. By this shall all men know that you are My disciples, if you have love one for another."

AFTER THE GOSPEL:

At the Augmented Litany the following petitions are added:

O Lord our God, in Thy mercy, as Thou art good, look down upon the ground of our heart in which love has dried up, cruelly overgrown with the thorns of hatred, self-love, and innumerable transgressions. And as Thou art the Source of all good, fervently we entreat Thee: having released a drop of the grace of Thy Most-holy Spirit, richly bedew it that it may bear fruit, and make it increase, out of burning love for Thee, the root of all virtues—the fear of Thee—as also vigilant solicitude for the salvation of *our* neighbor, and the uprooting of all passions, evils of various forms, and hypocrisy, and as the Lover of Mankind quickly hearken and have mercy.

O Master Who gavest a new commandment to Thy disciples that they should love one another, renew this by the grace of Thy Most-holy Spirit acting in our souls and hearts, that we will never become selfish, but always endeavor to please Thee and strive for the salvation of *our* neighbor and pay close attention to that which is beneficial, we pray Thee, the merciful Giver of all that is good, hearken and mercifully have mercy.

Thou gavest the first and greatest commandment, that we should love Thee, our God and Creator, with all our soul, with all our mind, and with all our strength, and a second, like it, that we should love *our* neighbor as ourselves, and that on both of these hangs the Law and the Prophets. Having taught us to fulfil these *commandments* in deed, convince all of us by the grace of Thy Most-holy Spirit, that pleasing Thee, our Savior, through the salvation of *our* neighbor, we may receive Thy promised blessings, for, fervently falling down

before Thee, our Master and Savior, we beseech Thee, quickly hearken and mercifully have mercy.

That we may be perfected in Thy love, O our God, constrain us, by the grace of Thy Spirit, O Master, to have sincerely love for *our* neighbor. For, to suppose that we have love for Thee, but hate our brother, is a lie and to walk in darkness. Therefore, O Merciful One, that there be kindled in our souls and hearts love for Thee and *our* brother, we pray Thee, as Thou art merciful, quickly hearken, and as Thou art compassionate, have mercy.

O All-compassionate Lord, by the Grace of Thy Most-holy Spirit, establish in us Thy love, that we may truly love, not only our brothers and friends, but, according to Thy divine command, our enemies, *as well*, and do good to those who hate us, striving sincerely for their salvation, we pray Thee, O Wellspring of Good and Abyss of Love for Mankind, quickly hearken, and, as Thou art tenderhearted, have mercy.

COMMUNION HYMN:

The Lord said, A new commandment I give you, that you love one another as I have loved you.

9.

A SERVICE FOR THOSE IN PRISON OR IN CONFINEMENT. (Whether One or Many)

AT PROSKOMEDIA:

O Lord Jesus Christ, our God, Who didst free Thy Holy Apostle Peter unharmed from bondage and prison, humbly we beseech Thee: Mercifully accept this offering for the remission of sins of these Thy servants (*this Thy servant*), *N.*, sitting in prison, and as Thou art the Lover of Mankind, by his prayers and Thine all-powerful right hand, deliver them (*him*, *her*) from every evil circumstance, and lead them (*him*, *her*) to freedom.

AT THE BEGINNING OF THE DIVINE LITURGY:

At the Great Litany, after the petition "For travelers by land, by sea, and by air...", the following are added:

For the forgiveness of His servant(*s*), *N.*, and all their (*his*, *her*) transgressions, and that He be merciful and condescend unto them (*him*, *her*), let us pray to the Lord.

That He may quickly hearken unto the voice of our supplication and mercifully free them (*him*, *her*) from bondage and prison, let us pray to the Lord.

That, as once He heard the fervent prayer of Peter for His Church, He now hearken mercifully to our prayer and set free from bondage His servant(*s*), let us pray to the Lord.

That, according to His great compassion and mercy He deliver from every evil circumstance and set free His servant(*s*), let us pray to the Lord.

That He be merciful to His servant(*s*), and from every misfortune, necessity and from prison, as once He did Joseph in Egypt, quickly free them (*him*, *her*) by His might, let us pray to the Lord.

AFTER THE ENTRANCE:

These are sung to established order together with the appointed Troparia and Kontakia.

Troparion, **TONE 2**:

As Thou didst free Manasseh from bondage and bitter imprisonment for the sake of Thy mercy, O All-compassionate God, so too do Thou free Thy servant(*s*) from bondage and imprisonment and deliver them who have (*him*, *her who has*) entreated Thee through us, from every evil circumstance, as Thou alone art the Lover of Mankind.

Kontakion, **TONE 5**:

As Thou art the Wellspring of mercy and the Abyss of goodness, O Christ God, disdain not us who are in sorrows and misfortunes and have cried unto Thee in faith. But as Thou art compassionate, be merciful and quickly free Thy servant(*s*)from bondage, that we may sing unto Thee: Alleluia.

Prokeimenon, TONE 7:

Bring my soul out of prison, that I may give praise unto Thy name. *(140:8)*

Vs. Attend unto my supplication, for I have been humbled exceedingly. *(140:7)*

A Reading from the Acts of the Holy Apostles
(*Pericope 29—Acts 12:1-11*)

In those days, Herod the king stretched forth his hands to afflict certain members of the church. And he killed James the brother of John with the sword. And having seen that it pleased the Jews, he proceeded further to take Peter also. (This was during the days of Unleavened Bread.) And when he had apprehended him, he put him in prison and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him forth to the people. And Peter therefore was kept in prison, but fervent prayer was made by the church unto God for him. And when Herod would have brought him forth, that same night Peter was sleeping between two soldiers, bound with two chains; and the keepers were guarding the door of the prison. And behold, the Angel of the Lord came upon him, and a light shone in the prison; and he smote Peter on the side and raised him up, saying, "Arise quickly." And his chains fell off from his hands. And the Angel said unto him, "Gird thyself and bind on thy sandals." And he did. And the angel said unto him, "Cast thy garment about thee and follow me." And he went out and followed him, and knew not whether what was being done by the Angel was real, but thought he saw a vision. When they had passed the first and the second guard, they came unto the iron gate that leads unto the city, which opened to them of its own accord. And they went out and passed on through one street, and immediately the Angel departed from him. And when Peter had come to himself, he said, "Now I know in truth that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod and from all the expectations of the people of the Jews."

Alleluia, TONE 4:

Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice. *(129:1)*

Vs. Let Thine ears be attentive to the voice of my supplication. *(129:2)*

A Reading from the Holy Gospel According to *Saint* John
(*Pericope 31—John 8:31-36*)

The Lord said unto the Jews that believed in Him, "If you continue in My word, then are you My disciples indeed. And you shall know the truth, and the truth shall make you free." They answered Him, "We are Abraham's seed, and were never in bondage to any man. How sayest Thou, 'You shall be made free'?" Jesus answered them, "Verily, verily I say unto you, whosoever commits sin is the servant of sin. And the servant abides not in the house for ever, but the Son abides for ever. If the Son therefore shall make you free, you shall be free indeed."

AFTER THE GOSPEL:

At the Augmented Litany the following petitions are added:

As Thou leddest Peter from bondage and prison, and didst establish Thy Church unharmed, O Christ, so too, as Thou art merciful, have mercy on Thy servant(*s*) who, through us, now have (*has*) entreated Thee, and free them (*him*, *her*) from bondage, we pray thee, hearken and have mercy.

O Thou that deliverest the poor man from the powerful, and the begger, for whom there is no helper, as Thou art mercifully compassionate, free them that are (*him*, *her that is*) in misfortunes, in prison and in bondage, we fervently pray thee, quickly hearken, and as Thou art compassionate, have mercy.

As once Thou didst most-gloriously free Joseph who was shut up in prison in Egypt, do Thou now deliver from bondage and bitter misfortune them that cry out (*him*, *her that cries out*) unto Thee through us, we pray Thee, O merciful Deliverer, hearken, and quickly have mercy.

COMMUNION HYMN:

Let the sighs of them that be bound come before Thee; with Thy great arm, save the sons of the slain.

10.

Any of the Prayers that follow may be said after Confession, either by the Priest, or by the Penitent, as indicted. (They may be said at other times, as well, at the discretion of the Confessor; hence, their placement in other sections of the ***Book of Needs***.)

A PRAYER FOR THOSE UNDER PENANCE, AND BOUND BY A PROHIBITION.

O Master, Lord our God, the Only-begotten Son and Word of the Father, Who, through Thy Passion, hast torn asunder all the bonds of our sins, Who breathed into the faces of Thine Apostles, and said unto them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained": Thou Thyself, O Master, through Thy holy Apostles, in due season hast bestowed upon them that minister in Thy Holy Church on earth the power to forgive sins, and to bind and loose every bond of unrighteousness. We also now pray, therefore, for our brother (*sister*), *N.*, who stands before Thee: Bestow Thy mercy upon him (*her*), tearing asunder his (*her*) bonds of sin, whether committed in ignorance, or through negligent words, or done through lack of courage, for Thou knowest the weakness of men. As the Lover of Mankind and the Good Master, pardon all his (*her*) sins, whether voluntary or involuntary. As Thou art He Who hast mercy on the downcast, Who raisest up the despairing, Who art the Hope of the hopeless, and the Repose of the fallen, do Thou release also this Thy servant from the bonds of sin. For most-glorified is Thine all-holy Name, together with Thy Father Who is without beginning, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER FOR THE ASSAULT OF LUST.

Let us pray to the Lord. Lord, have mercy.

O God of powers Who healest every infirmity and every wound of Thy people: Do Thou cleanse Thy servants, and grant that the demons not have communion with man; forbid the unclean spirit; crush satan under the feet of Thy servants; renew them by the Holy Spirit; unite them to Thy Holy Church; and, delivering them from every action of the adversary, present them to Thy Holy Place of Oblation; and count them worthy of Thy heavenly and life-giving Mysteries. For Thou art our God, the God of them that repent, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

ANOTHER, SIMILAR PRAYER.

(To be said by the Penitent)

O Lord God of Righteousness, my Strength and my Help, my Refuge in evil days, Thou Who savest in time of sorrows: Do Thou save me, for the waters have come in to my soul, I have sunk into a muddy abyss, and there is no standing before the face of the violent enemy. For my soul is pursued, my life is trampled down to the ground, *and* all the night long the toll-keepers assail me. Be well pleased, O Lord, to deliver me from the hands of transgressors and them that do wrong, that I not sin against Thee. For the fear of death has fallen upon me, and the darkness covers me. How long shall I cry unto Thee, O Lord, and Thou dost not hear me? Wounded, I call out unto Thee, and Thou dost not save? Look down from Heaven, O Lord, and consider from Thy holy house, where Thy glory is, for Thou hast had patience with us according to Thy mercies. O Lord, do Thou judge them that are assailing me; be not as a man that sleeps, nor as a man not able to save. For Thou art a merciful God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER FOR ONE WHO HAS SHAMEFUL THOUGHTS.

(To be said by the Penitent)

O Master, Lord my God, in whose hands is my destiny: help me according to Thy mercy, and leave me not to perish in my transgressions, nor allow me to follow them that place desires of the flesh over those of the spirit. I am Thy creation; disdain not the work of Thy hands. Turn not away, be compassionate and humiliate me not, neither scorn me, O Lord, as I am weak. I have fled unto Thee as *my* Protector *and* God. Heal my soul, for I have sinned against Thee; save me for Thy mercy's sake, for I have cleaved unto Thee from my youth; let me who seek Thee not be put to shame by being rejected by Thee for unclean actions, unseemly thoughts, and unprofitable remembrances. Drive away from me every filthy thing and excess of evil. For Thou alone art holy, alone mighty, and alone immortal, in all things having unexcelled might, which, through Thee, are given to all that strive against the devil and the might of his armies.

For unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER FOR ONE WHO IS PUT TO THE TEST IN SLEEP.

(To be said by the Penitent)

O Much-hymned, Incorrupt, Chaste Lord, O Only-sinless One: Cleanse me, Thy servant, from every filth of flesh and spirit, and show me undefiled, by the grace of Thy Christ. Sanctify me, also, by the infusion of Thy Spirit, that springing up from the mist of impure dreaming of the devil, and every temptation, I may be counted worthy at a seasonable time to draw near and taste of Thy dread and awesome Mysteries. For Thou art He that blesseth and sanctifieth all things, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER FOR ONE WHO HAS CURSED BOLDLY.

O God and Father of our Lord Jesus Christ, Who knowest that human nature is feeble and easily captured, *and* Who clearly knowest our thoughts which are seized beforehand—the thoughts that come to us out of audacity: As Thou art gentle, vouchsafe him (*her*) to despise them, and forgive him (*her*) that is held captive by curses. For Thou art He that knoweth the secrets of our hearts, and thus we pray that Thou grantest forgiveness to him (*her*) and us, for the sake of Thine ineffable goodness. For blessed is Thy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER FOR ONE WHO HAS EATEN SOMETHING DEFILING.

(See the **Questions** found at the end of the Order of Confession, Vol. I, ***The Book of Needs***.)

O Master, Lord our God, Who livest in the Highest, and lookest down upon the humble: O Thou Who art honored in the Saints, the Praise of Israel, incline Thine ear, and hearken unto us who have beseeched Thee. Do Thou also grant remission to Thy servant, *N.*, who hast tasted and eaten filthy meat (*or* impure food), which Thou hast forbidden to be eaten in Thy holy law; and forgive him (*her*) who has partaken of such involuntarily. And count him (*her*) worthy to partake uncondemned of Thine awesome Mysteries, the precious Body and Blood of Thy Christ, and that he (*she*) be delivered from taking of anything unclean, and any other unclean acts, that being nourished by Thy Divine Mysteries, and delighting in Thy Holy and Mystical Table, and the Immortal Mysteries, and being preserved with us in Thy Holy Church, he (*she*) shall praise and glorify Thy lofty Name all the days of his (*her*) life.

For Thine is the Kingdom, the power and the glory of the Father, and the Son, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

II. GENERAL PRAYERS AND BLESSINGS

11.

A PRAYER AT THE FOUNDING OF A HOME.

Let us pray to the Lord. Lord, have mercy.

O God Almighty, Creator and Fashioner of all, Who didst make Heaven with understanding, and didst found the earth on its firmness: Do Thou look down on Thy servant(*s*), *N.*, who desire(*s*), in the might of Thy strength, to raise up a home for habitation, and to set it up with a building. Do Thou establish it on a firm rock, and, according to Thy divine voice in the Gospel, found it that neither wind nor water, nor anything whatsoever may be able to harm it. Be Thou well-pleased to bring it to completion, and deliver them that desire to live in it from every snare of the adversary.

For Thine is the dominion, and Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

12.

A PRAYER WHEN ONE IS ABOUT TO ENTER INTO A NEW HOME.

Let us pray to the Lord. Lord, have mercy.

O God, our Savior, Who wast pleased to enter under the roof of Zacchaeus, and didst bring salvation unto him and all his house: Do Thou Thyself now also preserve unharmed by any harmful thing them that have desired to live here, and offer unto Thee prayers and supplications through us who are unworthy, blessing them whose abode is here, and keeping their life free from snares.

For unto Thee is due all glory, honor and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

13.

A PRAYER OVER A SOWING [OF SEED].

Let us pray to the Lord. Lord, have mercy.

O Lord our God, we offer the seed that lies before Thine eyes which is a donation from Thy most-pure and most-rich hands, O Master, and handing this unto Thee, we pray, for we dare not to enclose this into the bosom of the soulless earth, if we did not heed the commandment of Thy Majesty, bidding the earth to germinate and sprout, and to render seed for sowing and bread for food. And now we pray Thee, O our God: Hearken unto us that are beseeching Thee, and open unto us Thy great, and good, and heavenly storehouse; and pour out Thy blessing, that we may be abundantly satisfied, according to Thy true promise. And do Thou drive away from us every thing that devours our earthly fruit, and every chastisement justly brought upon us for the sake of our sins. And send down upon all Thy people, the riches of Thy compassions, through the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

14.

THE ORDER FOR FIELDS, OR A VINEYARD, OR A GARDEN, IF THERE OCCURS INJURY FROM CREEPING THINGS OR OTHER LIKE CREATURES.

It is fitting that the Divine Liturgy be celebrated and the lampada before the icon *of St. Tryphon be lit (or that of St. Eustathius, or St. Julian the Libyan, or also others). After the Divine Liturgy oil from the lampada and Holy Water from Theophany shall be taken; and the Priest sprinkles the field, or vineyard, or garden in crosswise form, saying these prayers:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord, our God, Who, at the beginning of Thy creation, madest Heaven and earth; and Thou didst adorn Heaven, then, with great lights, that they would shine on the earth, and by this [the earth] would be astonished at Thee, the only Creator and Master of Creation. And having adorned the earth with herbs and grass, and with the sowing of seed, each according to its kind, and establishing all blossoms as fitting adornment, Thou didst bless it. Do Thou Thyself now also, O Master, look down from Thy holy abode on this which Thou hast acquired, and bless it. Preserve it unharmed by any magic and enchantment, and any evil thing, the craft of the evil one and the cunning of evil men. And grant that it bear fruit in its season, full of Thy blessing, and drive away from it every beast and creeping thing, worms and insects, and mildew, summer heat and scorching heat, and unseasonable winds, bringing harm. For sanctified and most-glorified is Thy most-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

EXORCISM OF THE HOLY MARTYR TRYPHON

Know then, O Priest, that it is not meet to read the names of all the creatures here named, but only of those causing harm.

I adjure you, O creatures of many forms: worms, caterpillars, beetles and cockroaches, mice, grasshoppers and locusts, and insects of various forms, flies, and moles, and ants, gadflies and wasps, and centipedes and millipedes, and races of many forms of living creatures that creep about the earth, and flying birds, bearing harm and damage to fields, vineyards, gardens and orchards, through God the Unoriginate Father, and His Co-unoriginate and Only-begotten Son, and His Most-holy and Lifegiving Spirit, of one essence with the Father and the Son.

I adjure you by the love for mankind of the Only-begotten Son of God, our Lord Jesus Christ and His abode on earth with men, and by His saving Passion, and His lifegiving Death, and His Resurrection on the third day, and His Ascension into Heaven, and by all His divine and saving Providence.

I adjure you also by the many-eyed Cherubim, by the six-winged Seraphim, flying about the throne *of God* and crying out: Holy! Holy! Holy! Lord of Sabaoth!

I adjure you by the Holy Angels and all the Powers, and the thousands of thousands and their multitudes, who stand with great fear before the glory of the Lord, that you not injure the vineyard, nor the field, nor the garden, nor the trees and vegetables of the servant(*s*) of God, *N.*, but begone unto wild hills, unto barren trees, which God hath given you for daily sustenance.

I adjure you also by the precious Body and Blood of our Lord Jesus Christ, True God and our Savior, by Whom also salvation and redemption was given us, for Whose Name we will die, that you harm neither field, nor vineyard, nor garden, nor any tree, whether fruit-bearing or not, nor the leaves of vegetables, and that you not harm the place and its surroundings, of the servant(*s*) of God, *N.*; and if you do not obey me, and violate the curse, with which I have adjured you, you will not have done this against me, the wretched and least of all, Tryphon, but against the God of Abraham, and

Isaac, and Jacob, Who shalt come to judge the living and the dead. Therefore, as I said before to you: Begone unto the wild hills, unto barren trees. And if you do not obey me, I will pray God, the Lover of Mankind, that He send His Angel who is in charge of wild beasts, that he bind you with chains and kill you with pigs, because you have been renounced by the curses and prayers of me, the wretched Tryphon. And birds also will be sent by my prayers that they may eat you.

Again I adjure you by the great Name, written on stone, and you will not be able to bear it, but will be afflicted like wax from before the fire: Begone from our places, unto the place of which I spoke before, a trackless and waterless and barren place. Begone from the place and its surroundings of the servants of God, and from me who have summoned His help, and assistance, and salvation. And in these things let the most-holy Name be glorified: of the Father, and of the Son, and of the Holy Spirit; and let the prayers and petitions of the wretched Tryphon be fulfilled. For unto God is due glory and dominion unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest reads this Prayer in a loud voice:

O Master, Lord our God, Who didst bless Bethlehem and Gethsemane with the sight of Thy flesh, and in times past the house of Jacob, who also was blessed, being surnamed Israel; Who also didst bless the house of Abedar and the house of David: Do Thou Thyself bless also this possession, and cause it to bear the fruit of blessings: through the prayers of our most-pure Sovereign-Lady, the Theotokos and Ever-Virgin Mary; by the power

of the honorable and life-giving Cross; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy and right-victorious Martyrs; of the holy and glorious Greatmartyrs Tryphon, Eustathius and Julian; of Saint(s), *N.*, (*of the day*), whose memory we celebrate today; and of all Thy Saints. For Thou art He that blesseth and sanctifieth all things, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

15.

A PRAYER OVER A THRESHING FLOOR [*or* BARN].

Let us pray to the Lord. Lord, have mercy.

O Lord our God, O Fountain of good things, Who didst command the earth to bring forth fruit: For the sake of Thy deep compassion and goodness, do Thou bless and increase also this [barn] for the harvest of Thy servants. Fill their storehouse with every good fruit, wheat wine and oil, and keep them and everyone present with them from every temptation. And illumine them with the knowledge of Thee, that being well-pleasing unto Thee, they may be counted worthy of Thine eternal good things.

For blessed is Thy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

16.

A PRAYER TO BLESS A HERD/FLOCK.

Let us pray to the Lord. Lord, have mercy.

O Master, Lord our God, Who hast authority over all of creation: We pray Thee, and we beseech Thee, that as Thou hast blessed and increased the flocks of the Patriarch Jacob, do Thou bless also the herd/flock of [*he names the kind of animals*] of this, Thy servant (*these, Thy servants*), *N.*, and increase it a thousandfold, and make it strong, and deliver it from the violence of the devil, from strangers, and from every snare of enemies, from deadly air and from devastating sickness. Do Thou surround it with Thy holy Angels, banishing from it every infirmity, all envy and temptation, and enchantment and magic proceeding from the action of the devil. For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

17.

A PRAYER AT THE PLANTING OF A VINEYARD.

Let us pray to the Lord. Lord, have mercy.

O Lord Jesus Christ, Who art the True Vine and Husbandman for Thy Father: Thou hast also called the Apostles branches; Thou hast driven away the nations and planted Israel. So now also, O Master, do Thou come to this vine and plant it and graft Thy mercy on it. Grant Thy help as protection for it; guard its entrances and exits by Thy Providence; and simply giving the word, do Thou deliver it from every adverse circumstance—from hail, snow, frost and ice, from the rigors of winter and burning winds, from storms and demons, from every onslaught, from enemies, both visible and invisible. Look down and visit this vine which Thou hast planted by Thy right hand, that, at the proper time, it may produce its fruit, and that we also may be counted worthy, by Thy grace, to harvest it, and offer Thee of it, that it may be transformed into the Blood of Thy most-pure Body. For unto Thee are due all glory, honor and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, *and unto the ages of ages. Amen.*

18.

A PRAYER AT THE HARVESTING OF A VINEYARD.

Let us pray to the Lord. Lord, have mercy.

O God, our Savior, Who wast well-pleased that Thine Only-begotten Son, our Lord Jesus Christ, be called a Vine, and Who didst show Him to be the Author of the fruit of immortality, by the grace of Thy Spirit: Do Thou Thyself now also, O Master, bless this fruit of the vine, and grant sanctification and prosperity of soul unto all of us that shall partake of it. And having fashioned us, cause us always to be communicants of the True Vine and keep our lives unharmed, O Thou Who adornest us with Thine eternal and undiminished gifts, by the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

19.

A PRAYER AT THE BLESSING OF WINE.

Let us pray to the Lord. Lord, have mercy.

O Lord, our God, as Thou art good and lovest mankind, do Thou look down on this wine and upon them that shall partake of it, and bless it, as Thou didst bless Jacob's Well, and the Pool of Siloam, and the Cup of Thy holy Apostles; Who, having come to Cana of Galilee, didst bless six waterpots, and didst change the water into wine, and Who didst make manifest Thy glory unto Thy holy Disciples and Apostles: Do Thou Thyself now also, O Lord, send down Thy Holy Spirit upon this wine, and bless it in Thy holy Name. For Thou art He that blesseth, and sanctifieth, and increaseth all things, O Christ, our God, and unto Thee do we send up glory, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

20.

A PRAYER OVER SALT.

Let us pray to the Lord. Lord, have mercy.

O God our Savior, Who, having come unto Jericho in the time of the Prophet Elisha, didst heal the harmful water with salt: Do Thou Thyself bless also this salt, and change it into a sacrifice of rejoicing. For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

21.

A PRAYER TO BLESS FISHNETS.

Let us pray to the Lord. Lord, have mercy.

O Lord Jesus Christ, our God, Who from five loaves and two fish didst feed the five thousand, and from that which was left over didst arrange that a multitude of broken pieces be gathered: Do Thou Thyself, O Almighty Master, by the prayers of the most blessed One, our glorious Sovereign Lady, the Theotokos and Ever-Virgin Mary, of the holy glorious and all-praised Apostles, and of the chief Apostle, Peter, also bless the fishnets set forth, and preserve in peace and health of soul and body them that shall partake of fish from them. For Thou art the Giver of every good thing, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

22.

THE ORDER FOR THE SANCTIFICATION OF A VEHICLE.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear

Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

Then the Priest reads this Prayer:

Let us pray to the Lord. Lord, have mercy.

O Lord, our God, Who sittest on the Seraphim and ridest on the Cherubim, Who didst adorn man with wisdom, and directest all to good by Thy good Providence: Do Thou send down Thy blessing on this vehicle, and appoint Thine Angel for it, that those who shall travel in it may be protected and guided in peace; and having successfully finished their journey, they may send up unto Thee glory and thanksgiving, praising the Father, and the Son, and the Holy Spirit. Amen.

The Priest sprinkles the vehicle inside and out with Holy Water, saying:

Blessed and sanctified is this vehicle, *by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water*, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

23.

THE ORDER FOR THE SANCTIFICATION OF A PLANE.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 138(9):*

Psalm 138(9)

O Lord, Thou hast proved me and Thou knowest me; Thou knowest my sitting down and my rising up. Thou hast understood my thoughts from afar; my path and my line hast Thou searched out, and all my ways hast Thou foreseen, for there is no guile in my tongue. Behold, O Lord, Thou knowest all things—the last and those of old; Thou hast fashioned me and hast laid Thy hand upon me. Thy knowledge is too wonderful for me; it is very difficult, I cannot attain to it. Whither shall I go from Thy Spirit? And from Thy presence whither shall I flee? If I go up into heaven, Thou art there; if I go down into Hades, Thou art there. If I take up my wings early in the morning, and abide in the uttermost parts of the sea, even there also shall Thy hand guide me, and Thy right hand shall uphold me. And I said: Perhaps darkness shall press upon me, and the night shall be *turned into* light in my delight. For darkness will not be darkness with Thee, and night shall be bright as the day; as is the darkness thereof, even so is the light thereof.

For Thou hast possessed my reins; Thou hast accepted me from my mother's womb. I will give praise unto Thee, for Thou art awesomely wondrous; wonderful are Thy works, and my soul knows it right well. My bone which Thou madest in secret was not hidden from Thee, nor my substance in the nethermost parts of the earth. Mine unformed *substance* did Thine eyes see, and in Thy book all shall be written; day by day they are formed,

when as yet there be no one among them. But to me, exceedingly honorable are Thy friends made, O God; their principalities are exceedingly strengthened. I will number them, and they shall be multiplied more than the sand; I arose and I am still with Thee.

Oh, that Thou wouldest slay the sinners, O God. You men of blood, depart from me, for you are quarrelsome in your thoughts. In vain shall they take Thy cities. Have I not hated them, O Lord, that hate Thee, and because of Thine enemies have I not pined away? With perfect hatred have I hated them; they are *reckoned* enemies with me. Prove me, O God, and know my heart; examine me, and know my paths. And see if the way of iniquity be in me; and guide me in the eternal way.

Glory...now and ever.... Alleluia.... *(thrice)*

Then the Priest reads this Prayer:

Let us pray to the Lord. Lord, have mercy.

O Lord God, Who art borne on the Cherubim; Who didst take up Elijah in a fiery chariot to Heaven; Who, by Thine Angels, didst carry Habakkuk and Philip the Deacon through the air; and Who, at the Dormition of Thy Mother, didst gather the Apostles: Do Thou Thyself sanctify this boat of the air, and bless them that shall travel in it, preserving them from every evil. For Thou only art almighty, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The Priest sprinkles the plane inside and out with Holy Water, saying:

Blessed and sanctified is this plane, by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

24.

A PRAYER AT THE CONSTRUCTION OF A BOAT.

Let us pray to the Lord. Lord, have mercy.

O Lord God of our fathers, Who didst command Thy servant Noah to construct an ark from many trees for the salvation of the world; Who wast well-pleased that it be united into one wood: As Thou Thyself, then, O Master of All, wast well-pleased to guide by means of the soulless wood, saving the human race by Thy mighty arm, do Thou Thyself now also, O Master, preserve this boat, and give it a [Guardian] Angel. And do Thou keep in peace them that desire to sail in it *and* grant that they may travel in it with safety: through the prayers of our most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the power of the honorable and lifegiving Cross; of the honorable, rational and bodiless Powers of Heaven; of the holy glorious Prophet, Forerunner and Baptist John; of the holy glorious and all-praised Apostles; of Saint, *N.*, *whom we commemorate today*; and of all the Saints: for Thou art He that guideth and sanctifieth all things, O our God, and unto Thee do we send up glory, thanksgiving and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

25.

THE ORDER OF BLESSING AND CUTTING OF KOLACH (THE SLAVA).

This *Order* may be celebrated either in the church or in the home. In the Serbian tradition, from which this *Order* comes, the "kolach" (bread) symbolizes Christ and His presence (the Bread of Life), while the serving of "koliva" (wheat) is in memory of the deceased members of the family who are mentioned during the service of cutting of the "slavski kolach" (bread).

The Priest, putting on his Epitrachelion, begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom....

Then the Troparion, Glory...now and ever..., *and the Kontakion, i.e., the hymns praising the Saint who is being commemorated are sung.*

When the Blessing of the Koliva will be in the home, the Priest says the Prayer over the Koliva at this point:

Let us pray to the Lord. Lord, have mercy.

O Lord, Who hast perfected all things through Thy Word, and hast commanded the earth to bring forth all manner of fruit for our enjoyment and food; Who through that which is sown hast made the Three Children and Daniel fairer than the Babylonians who lived in luxury: Do Thou Thyself, O All-gracious King, bless also this grain and various fruits, and sanctify them that will partake of them, for they have been offered by Thy servants to Thy glory (*if it be a Feast of a Saint (or Saints):* and in honor of Saint, *N.* (*or* Saints, *NN.*)), and as a memorial to them that have departed this life in devout faith. Grant, O Good One, unto them that have decorated these and keep this memorial, all their petitions that are unto salvation, and the enjoyment of Thine eternal good things: Through the prayers of our Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary, (*if it be a Feast of a Saint (or Saints):* and of Saint, *N.* (*or* Saints, *NN.*), whose memory we celebrate), and of all Thy Saints. For it is Thou Who blessest and sanctifiest all things, O our God, and unto Thee do we send up glory: to the eternal Father, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

The Priest, having censed the bread (kolach) (and wine) *lying before him, and those standing about, takes up the kolach and blesses it three times in Cross-wise form, saying:*

O Lord Jesus Christ, our God: Bless this bread and wine by Thy Holy Spirit, always, now and ever, and unto the ages of ages. Amen.

Then he says:

We offer this unto Thee, O Lord, *our* God, for the glory and honor of Saint(*s*), *N.*, and for the sake of his (*her*, *their*) prayers, O All-compassionate One, accept this offering unto Thy most-heavenly Altar.

The priest inverts the bread (kolach), cuts it crosswise, and pours wine over it saying: In the Name of the Father (Amen), and of the Son (Amen), and of the Holy Spirit (Amen), now and ever, and unto the ages of ages (Amen). Then the Priest turns the bread (kolach) face up, and he and the host hold the bread and rotate it while the following hymns are sung, **TONE 7**:

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

(TONE 5) Rejoice, O Isaiah! The Virgin is with child, and shall bear a Son, Emmanuel, both God and man; and Orient is His name; magnifying Him, we call the Virgin blessed.

After that, the Priest and the head of the household break the bread (kolach) in half. Holding the two halves together, the Priest and the head of the household kiss the bread (kolach) three times, alternating the two halves. And each time the Priest says: Christ is in our midst. And the head of the household and the rest, standing about, respond, each time: He is and He shall be.

Then, **TONE 6***:*

Glory to the Father, and to the son, and to the Holy Spirit:

Through the prayers of Saint(*s*), *N.*, O Merciful One, do Thou cleanse the multitude of our transgressions.

Now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos, O Merciful One, do Thou cleanse the multitude of our transgressions.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgressions.

And the Festal Stikheron of the Saint(s) from Matins (from after the Gospel), *or this,* **TONE 6***:*

Today the grace of the Holy Spirit has gathered us together and, having taken Thy Cross let us say: Blessed is He that come in the Name of the Lord. Hosanna in the highest!

Then the Augmented Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for [all the brethren, (*if a Monastery,*) and for] all Christians.

And if in a home:

Again we pray for this home and for them that live in it, *NN.*, for mercy, life, peace, health and their salvation.

Then the Exclamation:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Wisdom. Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou

gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest pronounces the Dismissal:

May Christ our True God, through the prayers of His Most-pure Mother, of Saint(*s*), *N.* [*of the Saint(s) to whom the Slava has been served*], and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

Choir: Amen.

Then the "Many Years" is pronounced.

III. FUNERAL ORDERS AND OFFICES

AT THE PARTING OF THE SOUL:

26.

THE CANON OF SUPPLICATION

**TO OUR LORD JESUS CHRIST
AND THE MOST-HOLY THEOTOKOS, THE MOTHER OF THE LORD,
AT THE PARTING OF THE SOUL FROM THE BODY OF ANY ORTHODOX.**

If there is not sufficient time to read the entire Canon, them customarily just one of the Prayers, found at the end of the Canon, is read by the Priest, without fail, at the moment of the parting of the soul from the body.

The Abbot comes to a Monk, or the Father-Confessor to a layman, and inquires if there be any word or deed that has been forgotten, or shame, or any malice toward any brother that has remained unconfessed or unforgiven; he must seek out everything and question him/her that is dying concerning each.

Then he begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 50(1):*

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then *the Canon of Supplication to the Most-holy Theotokos, with irmos, on 6, on behalf of one whose soul is departing and is not able to speak,* **TONE 6**:

ODE 1

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Refrain: Most-holy Theotokos, save us.

Like raindrops that diminish in the summer's course, my few and evil days already, little by little, are passing away. O Sovereign Lady, save me.

By thy deep compassion and many tender mercies, O Sovereign Lady, being so inclined by nature, stand by me in this dread hour, O invincible Helper.

Great fear now seizes my soul with unspeakable trembling, and it is afflicted as it is about to go forth from the body. Comfort it, O Most-pure One.

Glory....

Make known thy mercy unto me, O thou pure and renowned Refuge for sinners and them that are contrite, and deliver me from the hands of demons, for many dogs have surrounded me.

Now and ever....

Behold, the time for help! Behold, the time for protection! Behold, O Sovereign Lady, the time for which, day and night, I fell down and warmly entreated thee.

ODE 3

Irmos: There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Foreseeing this day from afar, O Sovereign Lady, and always considering as if it had come, with warm tears I prayed: Do not forget me.

Noetic roaring lions have surrounded me, seeking to carry me away and bitterly torment me. Do thou crush their teeth and jaws, O pure One, and save me.

As an organ of speech being utterly crushed, and with tongue bound and voice stopped, I beseech thee with a broken heart: O my Salvation, do thou save me.

Glory....

Incline thine ear unto me, O Mother of Christ, my God, from the summit of thy great glory, and hear my final groaning, O good One, and give a hand unto me.

Now and ever....

Turn not away from me thy many compassion, shut not away thy deep love for mankind, O pure One. But stand by me now, and in the hour of judgment do thou remember me.

ODE 4

Irmos: Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.

Accepting the contrition of my heart, do thou appoint now, O good One, a stream of tears as a washing away of sins, for have I established hope in thee, O good One, that thou shalt deliver me from dreadful, fiery torment, for thou thyself art a fountain of grace, O Birth giver of God.

As un unabashed and infallible refuge for all that are in need, O all-undefiled Sovereign Lady, be thou for me a defender in the hour of trial.

As the wings of a sanctified dove, stretch forth thy most-pure and all-honorable hands, and shelter me under their protection and shelter, O Sovereign Lady.

Glory....

Count me worthy to pass, unhindered, by the persecutor, the prince of the air, the tyrant, him that stands guard in the dread pathways, and the false accusation of these, as I depart from earth.

Now and ever....

Behold, terror has come to meet me, O Sovereign Lady, and I am afraid of it. Behold, a great struggle awaits me, in which be thou unto me a helper, O Hope of my salvation.

ODE 5

Irmos: With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.

Do not forget me, O good One, neither turn away thy face from me, thy child. But hear me, for I am afflicted, and attend unto my soul and deliver it.

You that are my kinsmen according to the flesh, and you that are my spiritual brethren, my friends and usual acquaintances, weep, groan and lament, for, behold, I now am departing from you.

No one delivers me now, and, in truth, no one helps me. *But,* do thou help me, O Sovereign Lady, that as one helpless, I not become a captive in the hands of my enemies.

Glory....

Having entered, O you, my holy Angels, stand before the judgment seat of Christ. Incline your noetic knees, *and* cry out, with lamentation, unto Him: "Be merciful, O Creator of all, unto the work of Thy hands, O Good One, and cast it not away.

Now and ever....

Having bowed down to the Sovereign Lady, and the most-pure Mother of our God, pray that she will incline her knees with you, *O Angels*, and will incline Him to mercy. For as *His* Mother and Nourisher, she will be heard.

ODE 6

Irmos: *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

My mouth is silent and my tongue speaks not, but my heart cries out. For that fire of contrition which devours inwardly is kindled, and with unspeakable tones calls upon thee, O Virgin.

Look down on me from above, O Mother of God, and mercifully attend now unto the visitation that has come upon me, that, gazing on thee, I may depart from the body with rejoicing.

The rending of the bonds, the sundering of the natural law that holds the whole fleshly composition together, causes me anguish and unbearable necessity.

Glory....

Do thou translate me, O Sovereign Lady, in the sacred and precious arms of the holy Angels, that sheltered by their wings, I not see the impious, foul and dark form of the demons.

Now and ever....

O All-pure Chamber of God, count me worthy of the heavenly, supersensual Chamber, and kindle thou my smoldering and dimming light with the holy oil of thy mercy.

At the conclusion of the Sixth Ode:

Lord, have mercy. *(thrice)*

Kontakion, **TONE 6***:*

My soul, O my soul rise up. Why art thou sleeping? The end draws nigh and soon thou must make account. Arise, therefore, that Christ God may spare thee, for He is everywhere present and fills all things.

Ikos:

The devil was wounded with suffering, seeing the healing of Christ openly and health flowing to Adam from Him, for, having received a calamity, he lamented and cried out to his friends: "What shall I do

unto the Son of Mary? He that is of Bethlehem is killing me, for He is everywhere present and fill all things.

ODE 7

Irmos: An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.

The night of death, dark and moonless, has overtaken me still unready, sending me unprepared on that long and dreadful journey. Let thy mercy accompany me, O Sovereign Lady.

Behold, in truth, as it is written, all my days have passed away in vanity, and my years in vain pursuits, and, truly, deadly and bitter snares have entangled my soul, *and* they compass me round about.

Let not the multitude of my sins be victorious over thy many tender mercies, O Sovereign Lady. But let thy mercy encompass me and cover all my transgressions.

Glory....

They that shall lead me hence have come, holding me on every side. But my soul shrinks back and is afraid, full of great rebelliousness, which do thou comfort, O pure One, by thine appearance.

Now and ever....

I have found no one to grieve with me in my afflictions, or to give comfort, O Sovereign Lady, for both my friends and acquaintances have now abandoned me. But do thou never forsake me, O my Hope.

ODE 8

Irmos: From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.

As the Mother Who lovest mankind of the God that loveth mankind, do thou attend with calm and merciful eyes, when my soul takes leave of the body, that I may glorify thee unto all the ages, O holy Theotokos.

Do thou count me worthy to escape the hordes of bodiless barbarians, and rise through the aerial depths and enter into Heaven, that I may glorify thee unto the ages, O holy Theotokos.

O thou that gavest birth to the Lord Almighty, when I come to die, do thou banish far from me the commander of the bitter toll-gatherers and ruler of the earth, that I may glorify thee unto the ages, O holy Theotokos.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

When the last great trumpet sounds at the fearful and dread resurrection of judgment unto all that shall arise, do thou remember me then, O holy Theotokos.

Now and ever....

O lofty Palace of Christ, the Master, having sent thy grace from above, do thou now go before me in the day of affliction, that I may glorify thee unto all the ages, O holy Theotokos.

ODE 9

Irmos: It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.

O, how shall I look upon the unseen? How shall I endure its dread sight? How shall I dare to open my eyes? How shall I presume to look upon my Master, Whom I have never ceased to grieve from my youth?

O holy Maiden, Mother of God: Look thou mercifully on my humility, accept this my compunctionate and final prayer, and make haste to deliver me from the tormenting, eternal fire.

Having defiled the holy temples, *and* having left the defiled bodily temple, my soul entreats thee, O all-pure Temple of God, O Maiden *and* Virgin Mother, that it may escape the outer darkness and cruel fire of Gehenna.

Glory....

Seeing the end of my life draw nigh and considering my unseemly thoughts and deeds, O all-pure One, the arrows of conscience cruelly wound my troubled soul. But, mercifully incline thyself to me and be thou my Protectress.

Now and ever....

The Son gavest Himself, out of mercy, for us—the Son of God and King of the Angels, the Pre-eternal Man that proceeded forth from thy pure blood. Do thou conciliate Him, O Maiden, on behalf of my suffering soul that is cruelly torn from my wretched body.

Then:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

PRAYER SAID BY THE PRIEST AT THE DEPARTURE OF THE SOUL

Let us pray to the Lord. Lord, have mercy.

O Master, Lord Almighty, Father of our Lord Jesus Christ, Who desirest that all men should be saved and come to the knowledge of truth; Who desirest not the death of a sinner, but that he should turn back and live: We pray and make supplication unto Thee: Loose Thou the soul of Thy servant, *N.*, from every bond, and free him (*her*) from every curse; forgive him (*her*) the iniquities, both known and unknown, which from youth up, in deed and word, he (*she*) has confessed sincerely, or, from forgetfulness or shame, has hidden. For Thou only art He that looseth them that are bound and setteth aright them that are crushed down, Thou Hope of them that have no hope, Who canst remit the sins of every one that trusts in Thee. Yea, O Lord Who lovest mankind, give command that he (*she*) be set free from fleshly and sinful bonds, and receive in peace the soul of this, Thy servant, *N.*, and give it rest in the eternal mansions with Thy Saints, by the Grace of Thine Only-begotten Son, our Lord God and Savior, Jesus Christ, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

27.

THE ORDER AT THE PARTING OF THE SOUL FROM THE BODY WHEN ONE HAS SUFFERED FOR A LONG TIME.

(The Work of St. Andrew, Archbishop of Crete)

If there is not sufficient time to read the entire Canon, them customarily just one of the Prayers, found at the end of the Canon, is read by the Priest, without fail, at the moment of the parting of the soul from the body.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalms 69(70), 142(3) and 50(1):*

Psalm 69(70)

O God, attend unto my help; O Lord, make haste to help me. Let them be put to shame and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils for me. Let them be turned back at once and brought to shame that say unto me: Well done! Well done! Let all rejoice and be glad in Thee that seek after Thee, O God; and let them that love Thy salvation say continually: The Lord be magnified. But I am poor and needy; O God, do Thou help me. Thou art my Helper and my Deliverer; O Lord, do not tarry.

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Canon, **TONE 6***:*

ODE 1

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Refrain: Most-holy Theotokos, save us.

Come, all you that have gathered together, who have lived your lives in piety, and lament the soul bereft of the glory of God, for shameful demons are striving to enslave it.

Now, then, all the time of my life has passed away as smoke, and Angels sent from God, henceforth are standing about, mercilessly seeking my wretched soul.

Glory....

Behold, a multitude of evil spirits are standing about, holding the handwriting of my sins, and they cry out exceedingly, shamelessly seeking my lowly soul.

Now and ever....

Henceforth, unto whom can I cry? Who will accept my tears of affliction and the groaning of my heart? Only thee, O pure One, the Hope of Christians and all sinners.

ODE 3

Irmos: *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

My good friends and acquaintances, why do you not weep? Why do you not lament me who once was loved as friend and brother, but now am estranged from God and all of you?

My beloved brethren, seeing my deeds exposed by a righteous scale, entreat Christ, the God of all, to be merciful unto me.

Glory....

O beloved, remembering my friendship for you, entreat Christ to look upon me the unfortunate one, who am being deprived of life and am tormented.

Now and ever....

Incline thine ear unto me, O Mother of my God, from the summit of thy many glories, O good One. Hearken unto my final groans, and grant me a *helping* hand.

ODE 4

Irmos: Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.

Woe to me, the prodigal! Woe to me, the wretched one! For I extend a hand to my friends and pour out tears from my eyes, but no one takes pity on me.

Struggles have begun for me, O devastated soul, and gazing with my eyes at the bright Angels of God, I cry: Leave me a little time to live! But no one hears me.

Glory....

Weep for me, lament for me, O Assembly of Angels and all you men that love Christ, for my soul is mercilessly being parted from my body.

Now and ever....

O Sovereign Lady! O Sovereign Lady! Have mercy now on my perplexed soul looking to thy protection only, and do not disdain me, O good One, who am being given over to demons.

ODE 5

Irmos: With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they

may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.

Shine on me the noetic light, that I might see Thee, O Christ, for a short time at least. For I do not see Thee, as a cloud of demons have suddenly fallen upon me, and the darkness of my shameful deeds covers me.

All you that have been saved, O beloved, show compassion on me, who am revealed as one dishonorable and most-wretched. For if all of you, with one accord, give answer to my Master, you will have delivered me from the darkness.

Glory....

O Michael, great Prince of God, Commander of the Angels, I am trying to be saved, yet I cannot call upon thy holy name for help, for my lips are silent and my tongue is bound.

Now and ever....

O undefiled, pure Mother of my Christ and God, I am trying to be saved, but I, the wretched one, because of my sins cannot look upon thine image, for my light is extinguished and the night covers me.

ODE 6

Irmos: Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.

Incline your ears unto me, my brethren, and meekly listen to the little announcement of my compunctive words, and do not refuse, and all of you shall receive a reward from the Lord.

Behold, my soul, because of sickness, now is parting from my wretched body. Do not bury my body in the earth, for it is not worthy. But cast it away and throw it to the dogs.

Glory....

What use to me are you, O my soul, to be cast to dreadful torments, and the body to be parted from thee? Leave it unburied and let the dogs eat my heart.

Now and ever....

Perhaps strangers passing by, seeing bones being dragged about by dogs, showing mercy will cry out from their souls: O Sovereign Lady, help thou the wretched soul of this body.

ODE 7

Irmos: *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

Behold, they have approached suddenly, and have cruelly torn the wretched soul from the body, and are leading it to the judgment, dark and dreadful. Calling to remembrance, therefore, O beloved, my conversations with you, make a memorial for me.

Have mercy on me, O all-holy Angels of God Almighty, and deliver me from all the evil toll-collectors, for I have no good deeds to balance my evil deeds.

Glory....

When you come up, O my all-holy Angels, to stand before the judgment seat of Christ, having inclined your knees, cry out to Him

with tears: Have mercy, O Creator of all, on the work of Thy hands, and expel him (*her*) not from Thee, O Good One.

Now and ever....

Having bowed down to the Sovereign Lady, and the most-pure Mother of our God, pray that she will incline her knees with you, *O Angels*, and will incline Him to mercy. For as *His* Mother and Nourisher, she will be heard.

ODE 8

Irmos: *From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.*

Sigh together now, all you ends of the earth, for me the wretched one, and weep together. For the cruel sentence has come from above, my hands are tied, and my feet are bound.

Perplexed at everything, with moans I cry out bitterly unto thee, the Guardian of my wretched life: Consider the affliction of my eternal sores, and cease not praying for me.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Because I was given over unto the demons, and by necessity they led me down to the bottom of hades, I know that all now have forgotten me. But do thou remember me, O Angel of the Lord.

Now and ever....

O Mother of my Christ, how canst thou have forgotten me? How canst thou not incline to loving-kindness Him that didst spill out

blood from His side, that He might save that which He hadst fashioned? Woe is me! How am I shut off from the loving-kindness of my Christ?

ODE 9

Irmos: It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.

Already I do not remember God, for no one in hades remembers the Lord. Cruelly, as with a net, I am covered with darkness, awaiting the resurrection of all men, that having been judged, I shall be cast into the fire.

Already God remembers me not, nor do the multitude of Angels, the assembly of Archangels, the Prophets, the company of Apostles, the multitude of Martyrs, and all the Righteous. Alone, therefore, I draw from the evils that I have gathered.

Glory....

Weep for me now, and lament, O bottom of hades, O abyss, worms, and Tartarus, for every torment has risen against me. For alone among Christians, I was led, given unto you to be bitterly tormented.

Now and ever....

O Mother of God, do thou look into the abyss, consider the soul given over to be tormented with tortures, and having inclined thy knees, shed tears, that by thy supplications, He that gavest His own Blood for me may call for me.

PRAYER FOR A SOUL BEING JUDGED

Let us pray to the Lord. Lord, have mercy.

O Master, Lord Almighty, Father of our Lord Jesus Christ, Who desirest that all men should be saved and come to the knowledge of truth; Who desirest not the death of a sinner, but that he should turn back and live: We pray and make supplication unto Thee: Loose Thou the soul of Thy servant, *N.*, from every bond, and free him (*her*) from every curse, for Thou art He that looseth them that are bound and setteth aright them that are cast down, Thou Hope of them that have no hope. Give command, therefore, O Master, that the soul of Thy servant be loosed in peace and find rest in Thine eternal abodes with all Thy Saints, by Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

ANOTHER PRAYER FOR ONE WHO HAS SUFFERED LONG, AND WHO IS AT THE POINT OF DEATH

Let us pray to the Lord. Lord, have mercy.

O Lord our God, Who in Thine ineffable wisdom didst create man, and didst fashion him out of the dust, adorning him with comeliness and splendor, as an honorable and heavenly acquisition, to the glory and magnificence of Thy glory and kingdom, that Thou mightest lead him unto that which is according to the Image and the Likeness. But, inasmuch as he trespassed the command of Thy statute, having accepted the Image, but having preserved it not, and, therefore, that evil not be immortal, out of love for mankind, as God of the fathers, by Thy divine will, Thou didst ordain remission for this, and that this indestructible bond should be severed and dissolved, and that the body, therefore, be dissolved from the elements of which it was fashioned, but that the soul be translated to that place where it will remain until the general Resurrection. Therefore, we pray unto Thee, the Unoriginate and Immortal Father, and unto Thine Only-begotten Son, and unto Thy Most-holy Spirit, that Thou wilt release, *N.*, from the body unto

rest, entreating, also, out of Thine ineffable goodness, forgiveness if he (*she*) in any way, whether of knowledge or in ignorance, has offended Thy goodness, or is under the ban of a Priest, or has embittered his (*her*) parents, or has broken a vow, or has fallen into demonic delusion, or shameful magic, because of the malice of an evil demon. Yea, O Master, Lord God, hearken unto me, Thy sinful and unworthy servant, in this hour, and release Thy servant, *N.*, from this unendurable sickness, and the bitter infirmity that has taken hold of him (*her*), and give him (*her*) rest where the souls of the righteous abide. For Thou art the Repose of our souls and bodies, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

AFTER THE PARTING OF THE SOUL:

28.

THE PRAYER OF ABSOLUTION AT DEATH.

May the Lord Jesus Christ, our God, Who gavest a divine command unto His holy Disciples and Apostles, that they should bind and loose them that had fallen into sin, and, again, that we, having received this from them, should, likewise, grant remission, forgive thee, spiritual child, that which thou hast done in the present age, whether voluntary or involuntary, now and ever, and unto the ages of ages. Amen.

29.

THE OFFICE AT THE DEPARTURE OF THE SOUL FROM THE BODY.

This Service, called the *First Panikhida*, is sung in the home of the deceased (or at the place, e.g., hospital, where the death has occurred).

When the soul, then, has departed from the body, immediately the Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *After this, those standing about sing (or read) these Troparia* **(TONE 4)**:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*) soul may be saved.

And after this, the Priest says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Clergy: Lord, have mercy. *(thrice—after each)*

If, as is often the case, there be no other clergy present, the faithful standing about sing the responses.

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Clergy: Grant it, O Lord.

Priest: Let us pray to the Lord.

Clergy: Lord, have mercy.

The Priest prays (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

And at the conclusion of this, Psalm 90(1) is read:

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

And immediately they sing or read this Canon for the one who has reposed,
TONE 8:

ODE 1

Irmos: Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.

Refrain: Give rest, O Lord, to the soul of Thy servant who has fallen asleep.

Opening my lips, grant me a word to pray, O kindhearted Savior, for him (*her*) that has now departed, that he (*she*) find rest, O Master.

As Thou art kindhearted, O Savior, grant rest in a place of refreshment unto the soul of Thy servant who is dead in the flesh and is placed in a grave with the dead.

Glory to the Father, and to the Son, and to the Holy Spirit:

Hearken unto my voice of supplication, O Tri-hypostatic God, and commit the soul of him (*her*) that has departed to the bosom of Abraham, O Redeemer.

Now and ever and unto ages of ages. Amen.

Do thou, O most-pure Theotokos, entreat thy Son Whom thou hast borne, having conceived without touch of man, to give rest unto thy servant who has reposed.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

In a place of refreshment, in a place of repose, where the choirs of the Saints rejoice, give rest, O Christ, unto the soul of Thy departed servant, O only Merciful One.

Him (*her*) that served Thee with all his (*her*) heart and took up Thy yoke upon his (*her*) shoulders, do Thou set in the place where the choirs of Saints are, for Thou only art the Master of life and death.

Glory....

O Heavenly Father Almighty, and Thou Only-begotten Son, and Thou Holy Spirit that proceedest: Overlook the sins of him (*her*) that has died, and settle him (*her*) in the Church of the first-born, that he (*she*) may glorify Thee together with all that have pleased Thee.

Now and ever....

As thou art the holy Mother of the Most-holy God, O Sovereign Lady of all, Mary, the Theotokos, together with all the Saints beseech Him, that He give rest unto the soul of thy servant in the heavenly abodes.

ODE 4

Irmos: *I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.*

Having come to the subterranean regions, O Christ, Thou didst raise up all the dead. Give rest also, O Savior, unto him (*her*) that has been translated from us, as Thou art compassionate.

No one is without sin, save Thee only, O Master. Therefore, do Thou forgive the sins of him (*her*) that has reposed, and settle him (*her*) in Paradise.

Glory....

Hearken, O Holy Trinity, unto the voices of supplication being carried unto Thee in the church for him (*her*) that has fallen asleep, and with Thy light that originates from God, illumine the soul of him (*her*) that was devoted to the vain darkness.

Now and ever....

Thou hast given birth without seed of man, O most-pure One, unto Him that is perfect God and perfect Man, Who tookest up our sins, O Virgin. Beseech Him, O Lady, to grant rest to thy servant who has reposed.

ODE 5

Irmos: *Enlighten us by Thy commands, O Lord, and with Thine uplifted arm grant us Thy peace, O Lover of Mankind.*

As Thou hast authority over life and death, O Christ God, grant rest unto him (*her*) that has been translated from us, for Thou art the Repose and Life of all, O Savior.

Having set his (*her*) hope on Thee, O Savior, he (*she*) that has died has departed from us. But do Thou have compassion on him (*her*), as Thou art the God of many mercies.

Glory....

Enlighten us that have entreated Thee, O Thrice-holy, All-hymned Master, that we receive the peace of Heaven. And do Thou settle in the peaceful abodes the soul of him (*her*) that has departed temporarily from us in the hope of life without end.

Now and ever....

As thou art the Mother of our God and Savior, do thou entreat Thy Son, O most-pure, Virgin Lady, that He deliver him (*her*) that has departed from standing on the left side.

ODE 6

Irmos: *I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to Hades. And like Jonah I will pray: Raise me up from corruption, O God.*

[Hell] was overthrown, O Master, when Thou didst raise up the dead from the ages. Do Thou, O God, settle him (*her*) that now also has departed from us, in the bosom of Abraham, dismissing all his (*her*) transgressions, as Thou art kind-hearted.

"I transgressed the commandments that Thou gavest me, O God, and I am dead. But, as Thou didst descend into the grave and didst raise up the souls there from the ages, O God, raise me not up to torment, O Master, but to repose," he (*she*) that has departed cries out, through us, unto Thee, O Greatly-merciful One.

Glory....

We beseech Thee, O Unoriginate Father, Son and Holy Spirit: Cast not into the bottom of [Hell] the soul that was infected by the plague of the soul-corrupting world, and has passed over unto Thee, the Creator, O God, my Savior.

Now and ever....

Christ, our God, as dew from Heaven upon a fleece, descended upon thee, O most-pure One, watering the whole world, and drying up every godless stream, flooding the whole earth with His understanding, O Ever-Virgin. Do thou beseech Him to give rest to thy departed servant.

Kontakion, **TONE 8***:*

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

Ikos:

Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: *Having gone down to Babylon from Judea, the Children of old, by their faith in the Trinity, trampled underfoot the flame of the furnace, singing: O God of our Fathers, blessed art Thou.*

O Master, Christ, *our* God: When Thou comest to judge the world, do Thou pardon the soul of Thy servant whom Thou hast received from us, *and* who is crying out: O God of our fathers, blessed art Thou.

In the nourishment of Paradise where the souls of the Righteous who served Thee abide, do Thou, O Christ, join with them the soul of Thy servant who is singing: O God of our fathers, blessed art Thou.

Glory....

As Thou didst save in the fire the Three Children of Judea who sang in three choirs, do Thou deliver from the eternal fire him (*her*) that has fallen asleep, singing unto Thee in faith: O God of our fathers, blessed art Thou.

Now and ever....

Isaiah called thee a staff, O pure One; Daniel—an unhewn mountain; and Ezekiel—a door, from which Christ passed. And we magnify thee, calling thee "True Theotokos."

ODE 8

Irmos: *In his rage the Chaldean tyrant ordered the furnace to be heated sevenfold for the Godly Ones. But having seen them saved by a better might, he cried aloud unto their Maker and Redeemer: You Children, bless; you Priests, sing; you people, highly exalt Him unto all the ages!*

The course has ended, and he (*she*) that has departed, having run unto Thee, O Lord, now cries out: Do Thou remit my transgressions, O Christ God, and judge me not when Thou comest to judge all, for, with faith, I have cried unto Thee: All you works of the Lord, hymn the Lord, and highly exalt Him unto the ages.

Even if he (*she*) did not always carry Thy yoke and Thy light burden upon his (*her*) shoulders, O Master, yet do Thou settle in the place of Thy Venerable Ones the soul of him (*her*) that hymns Thee, O Christ the Savior: You Children, bless; you Priests, sing; you people, highly exalt Him unto the ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

O Holy Unoriginate Trinity, God the Father, Son and Holy Spirit, do Thou number in the choir of the Saints the soul of Thy servant who has departed, and deliver it from the eternal fire, that it may praise Thee, singing forever: You Children, bless; you Priests, sing; you people, highly exalt Him unto the ages.

Now and ever....

The ranks of the Prophets foretold thee, O Virgin. For with penetrating gaze foreseeing thee, one, therefore, called thee a staff, and another a mountain not cut by man. And we confess thee to be true Theotokos who gave birth unto the God of all. Beseech Him to give rest unto him (*her*) that has departed unto all the ages.

ODE 9

Irmos: *Heaven was afraid and the ends of the earth were amazed, for God revealed Himself unto men in the flesh, and thy womb became more spacious than the heavens. Therefore, the leaders of men and of Angels magnify thee as Theotokos.*

O Jesus, my God and Savior: Thou hast taken up the transgression of Adam, and Thou hast tasted death that Thou mightest free man from it, O Kindhearted One. Therefore, we pray Thee, O Merciful One: As Thou art good, give rest unto him (*her*) that has departed, in the courts of Thy Saints, as Thou only art all-gracious and tenderhearted.

There is no one among men that does not sin, O Kindhearted One, save Thee only, O Jesus Christ, Who takest away the sins of the whole world. Therefore, having cleansed Thy servant from transgressions, join him (*her*) unto the courts of Thy Saints. For Thou art the Life and the Repose, and the Light and Joy of all them that have pleased Thee.

Glory....

All of human nature is astonished that, being the Only-begotten Son of the Unoriginate Father, by the activity of the Holy Spirit Thou hast accepted flesh from the Virgin, and hast suffered as a Man, that Thou mightest give life unto the dead. Therefore, we fervently pray Thee: As Thou art good, do Thou settle in the land of the living him (*her*) that has now departed from us.

Now and ever....

We call thee Bride of the Invisible Father, O most-pure One, and Mother of the Son that became incarnate of thee by the Holy Spirit, and we offer thee as Mediatress for thy servant who has fallen asleep. For we [mortals] have thee as a Helper, and hymning thee with love, we magnify thee.

Then:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

The Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And these Troparia, **TONE 6***:*

As Thou only by nature art Giver of Life, O Christ, and truly an unfathomable Depth of Goodness, do Thou now count Thy servant who has departed worthy of Thy Kingdom. For Thou only hast an abundance of compassion and immortality.

Glory...now and ever...*(Theotokion).*

As thou gavest birth unto the Fountain of Life, O Sovereign Lady, the Lord Jesus, the Redeemer of the world, fervently entreat Him to count worthy of eternal life thy servant that now has departed, for thou only art the most-famed Helper of Christians.

Then:

Lord, have mercy. *(12 times)*

And the Priest says *this Prayer:*

O Lord, our God, remember Thou Thy servant who has departed in faith and hope of eternal life, our brother (*sister*), *N.*; and as Thou art Good and the Lover of Mankind Who releasest sins and bringest an end to unrighteousness, do Thou loose, remit and forgive all his (*her*) sins, whether voluntary or involuntary. Deliver him (*her*) from eternal torment and the fire of Gehenna, and grant him (*her*) the participation and delight of Thine eternal good things prepared for them that love Thee. For if he (*she*) has sinned, yet he (*she*) has not turned away from Thee, and, without doubt, believed in Thee the Father, Son and Holy Spirit, God glorified in the Trinity, and confessed Thee in the Orthodox manner as Unity in Trinity and Trinity in Unity, even unto his (*her*) last breath. Therefore, be Thou merciful unto him (*her*), and considering his (*her*) faith in Thee rather than his (*her*) deeds, as Thou art compassionate, give him (*her*) rest with Thy Saints. For there is no man that lives and does not sin. But Thou only art without any sin, and Thy righteousness is righteousness forever. And Thou only art a

God of mercies and compassion and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Priest: Wisdom.

Clergy: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Clergy: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him (*her*) rest in the bosom of Abraham and number him (*her*) with the Venerable Ones; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Clergy: Amen.

Then the Priest says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant, *N.*, who has fallen asleep, and make his (*her*) memory to be eternal.

And they sing Memory Eternal *thrice. And they depart to their own places.*

30.

PREPARATION OF THE BODY FOR BURIAL

The body of a layman is washed with water, prefiguring the future resurrection and the standing before God in purity and undefiled. This custom we find already in the book of the Acts of the Holy Apostles, where, concerning one of the first Christians, St. Tabitha, disciple of the Apostle Peter, who had died, it says "This woman was full of good works and almsdeeds which she did. And it came to pass in those days that she was sick and died; and when they had washed her, they laid her in an upper chamber" *[Acts 9:36-37]*.

The body of a dead Priest or Hierarch, however, is not washed with water, but is wiped with a sponge soaked with oil; this is done, not by laymen, but by other clergy (Priests or Deacons). The body of a departed monastic is not washed, but only wiped with warm water "making first with a sponge the *sign of the* cross on the forehead of the departed one, then on the chest, on the hands, on the feet, and on the knees, but nowhere else."

The body of a clergyman is vested in all its vestments, corresponding to his rank, which signifies that at the dread Judgment, he will give answer not just for the fulfilling of Christian duty, but also for the fulfilling of pastoral service. The vestments should be new and colored, not dark, but of a light shade. In the right hand of a dead Hierarch and a Priest is placed a Cross, and on the chest is laid a ***Gospel***, according to the example of the Apostle Barnabas, wherein, according to tradition, at the command of St. Mark there was placed with him the Gospel of Matthew. As a sign of the fact that the Priest was a celebrant of the Divine Mysteries, after death his face is covered with an *aer*, a sign of respect, in resemblance of the sacred Angels of God in Holy Scripture, who stand before the throne of the All-highest "with faces covered." The body of a dead Deacon is laid in the grave with all the vestments of a Deacon, with a censer laid in his hand, but his face not covered with an *aer*. A dead Hierarch, after the wiping with oil, is vested in all his sacred vestments, with the singing of "Let thy soul be glad in the Lord," accompanied by sacramental fans, censer, and the triple and double candlesticks (*trikiri* and *dikiri*). At the conclusion of the vesting, he is set in

a chair and the Protodeacon exclaims, "Let thy light so shine"; then they lay him on a table and cover *his face* with an *aer*. Church rules do not direct that an awarded Cross be laid on a dead Priest. However, a Skufia, or Kamilavka, and likewise Mitre and Palitza, is be placed on a dead Priest if, during his lifetime, he had received same as an award. Church and secular orders and awards, however, are not placed on the departed. A Priest or Deacon that has been forbidden to serve (i.e., suspended) is laid in the grave in the vestments of his rank if the Hierarch so decides. A dead Cantor/Reader is vested only in the Stikharion if he was ordained (i.e., "set apart") in it. For the vestments of ordained Church servers, but equally for all Church appurtenances used for their burial (covering, candles, incense, etc.), it is unbecoming and wrong to exact payment, since they consecrated all their labors for the profit of the Church and the place of the temple. The ***Gospel*** and *aer* are left in the grave and buried together with the body of departed clergy. A Chalice, however, is never placed in the grave in honor of the Priest.

On the body of a dead layman, besides the usual clothing, in some places is set a winding shroud, a white covering, signifying the white garment of Baptism. The washed and clothed body is set on a prepared table with face elevated toward the east.

READING OF THE GOSPEL AND PSALTER

In the Orthodox Church there is the pious custom of the reading of the ***Gospel*** over the body of a reposed Hierarch or Priest (and the ***Psalter*** over the body of a reposed layman) until the burial and in memory of the one that has reposed after the burial.

The reading begins after the conclusion of the Office at the Departure of the Soul. (It is interrupted, however, whenever the *Litya for the Departed* or the *Great Panikhida* is sung.) A Priest reads the ***Gospel*** over the body of a reposed Hierarch or Priest, but over the body of a Deacon, Monk or layman, the ***Psalter*** must be read by a Church Reader or a pious layman. The reading is done standing, but, in certain cases, due to the weakness of the one reading, it is permitted to read sitting. At designated moments, after each "Glory", the reading is interrupted by the special Prayer for the

Departed which begins with the words "O Lord, our God, remember Thou Thy servant..." (from the end of the Office at the Departure of the Soul). In Paschal Week (i.e., Bright Week), generally chanting and reading is not appointed; but as the ***Psalter***, from the beginning of Christianity, was utilized not only on sorrowful occasions, but also on days of great joy, and as the *Apostolic Constitutions*, directing how Christians ought to spend, after the repose of brethren, the 3rd, 9th, and 40th days, as well as the yearly anniversary, says, concerning the 3rd day, that it is necessary to pass it in psalmody, reading and prayer for the sake of Him that arose from the dead on the 3rd day, it follows that the reading of the ***Psalter*** over the departed must not be left out on the days of Bright Week. As an expression of the great festiveness of the Feast, one ought to sing, in addition, a few Paschal hymns after the reading of each Kathisma, and even after each "Glory."

During the reading of the Word of God over the body of the departed, relatives and friends of the departed ought to be present. If it is not possible for the family and relatives to participate for the whole time in prayer at the reading of the ***Psalter***, then, at least, for a time they should join their own prayers to the prayer of the Reader; certainly this should be at the time of the reading of the Prayer for the Departed (said after each "Glory") between the Psalms.

(It should also be noted that, during the course of the 40 days, the word "newly-departed" is joined to the name of the departed. To the name of clergy, mention of their rank is joined: Bishop, Priest, Deacon, Subdeacon, Reader, Monk, Nun. The words "servant of God" or "handmaid of God" is added to the name of a layman; but a child under the age of seven is called "infant". Other designations, such as "child", "wife", "soldier", "murdered", etc., do not have a canonical foundation and are not found the Service Books.)

Each Kathisma begins with the words "Come, let us worship...", and concludes with the Trisagion and the Troparia and Prayers appointed for each Kathisma (found in the printed ***Psalter***). At each stasis of the Kathismas, after "Glory", the aforementioned Prayer, "O Lord, our God, remember Thou Thy servant..." is read, with mention of the name of the Departed.

THE FUNERAL AND BURIAL:

31.

THE 17TH KATHISMA *(НЕПОРОЧНЫ)* ("Blessed are the undefiled in the way...").

Printed below is the text of the 17th Kathisma which is sung or chanted at various Funeral Services and *Panikhidas*.

First Stasis

Blessed are the undefiled in the way, who walk in the Law of the Lord.
Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.
For they that work no iniquity have walked in His ways.
Thou hast commanded them to keep Thy precepts diligently;
O that my ways were directed to keep Thy statutes.
Then shall I not be ashamed when I look upon all Thy commandments.
I will give praise unto Thee with uprightness of heart when I shall have learned the judgments of Thy righteousness.
I will keep Thy statutes; O forsake me not utterly.
With what words shall a young man correct his way? By keeping Thy words.
With my whole heart have I sought after Thee; cast me not away from Thy commandments.
In my heart have I hid Thy words, that I might not sin against Thee.
Blessed art Thou, O Lord, teach me Thy statutes.
With my lips have I declared all the judgments of Thy mouth.
In the way of Thy testimonies have I found delight, as much as in all riches.
I will ponder Thy commandments, and I will understand Thy ways.
I will meditate on Thy statutes; I will not forget Thy words.
Render a recompense unto Thy servant; give me life, and I shall keep Thy words.

Open mine eyes and I shall perceive wondrous things out of Thy law.
I am a sojourner on the earth; hide not Thy commandments from me.
My soul has longed exceedingly for Thy judgments at all times.
Thou hast rebuked the proud; they are cursed that turn aside from Thy commandments.
Remove from me reproach and contempt, for after Thy testimonies have I sought.
For princes sat and spoke against me, but Thy servant meditated on Thy statutes.
For Thy testimonies are mine instruction, and Thy statutes are my counselor.
My soul has cleaved to the earth; give me life according to Thy word.
My ways have I declared and Thou hast heard me; teach me Thy statutes.
Make me to understand the way of Thy statutes and I will meditate on Thy wondrous works.
My soul has slumbered from despondency; strengthen me with Thy words.
Remove from me the way of unrighteousness, and with Thy law have mercy on me.
I have chosen the way of truth, and I have not forgotten Thy judgments.
I have cleaved to Thy testimonies, O Lord; put me not to shame.
In the path of Thy commandments have I run, when Thou didst enlarge my heart.
Set before me a law, O Lord, the way of Thy statutes, and I will seek after it continually.
Give me understanding and I will search out Thy law, and I will keep it with my whole heart.
Guide me on the path of Thy commandments, for I have desired it.
Incline my heart unto Thy testimonies and not unto covetousness.
Turn away mine eyes that I not see vanity; give me life in Thy way.
Establish Thine oracle for Thy servant unto the fear of Thee.
Take away my reproach which I have feared, for Thy judgments are good.
Behold, I have longed for Thy commandments; in Thy righteousness give me life.
Let Thy mercy also come upon me, O Lord, Thy salvation according to Thy word.

So shall I give an answer to them that reproach me, for I have hoped in Thy words.
And take not the word of truth utterly out of my mouth, for in Thy judgments have I hoped.
So shall I keep Thy law continually, for ever, even unto the ages of ages.
So also have I walked in spaciousness, for I have sought after Thy commandments.
And I spoke of Thy testimonies before kings, and I was not put to shame.
And I meditated on Thy commandments which I have loved exceedingly.
And I lifted up my hands to Thy commandments which I have loved, and I pondered Thy statutes.
Remember Thy words to Thy servant, wherein Thou hast given me hope.
This has comforted me in my humiliation, for Thy word has given me life.
The proud have transgressed the law exceedingly, but I have not turned away from Thy law.
I remembered Thy judgments from of old, O Lord, and was comforted.
Despair took hold of me because of the sinners who have forsaken Thy law.
Thy statutes were songs for me in the place of my sojourning.
I remembered Thy name in the night, O Lord, and I kept Thy law.
This has happened to me, for I have sought after Thy statutes.
Thou art my portion, O Lord; I said that I would keep Thy law.
I entreated Thee with my whole heart; have mercy on me according to Thy word.
I have considered Thy ways, and I have turned back my feet to Thy testimonies.
I prepared myself, and I was not troubled, that I might keep Thy commandments.
The cords of sinners have ensnared me, but Thy law I have not forgotten.
At midnight I arose to give praise unto Thee for the judgments of Thy righteousness.
I am a companion of all them that fear Thee, of them that keep Thy commandments.
The earth, O Lord, is full of Thy mercy; teach me Thy statutes.
Thou hast dealt well with Thy servant, O Lord, according to Thy word.

Goodness and discipline and knowledge do Thou teach me, for in Thy commandments have I believed.
Before I was humbled I transgressed; therefore have I kept Thy word.
Thou art good, O Lord, and in Thy goodness teach me Thy statutes.
The unrighteousness of the proud have been multiplied against me; but as for me, with my whole heart will I search out Thy commandments.
Their heart is curdled like milk; but as for me, on Thy law have I meditated.
It is good for me that Thou hast humbled me, that I might learn Thy statutes.
The law of Thy mouth is better to me than thousands of gold and silver pieces.

Second Stasis

Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments.
They that fear Thee shall see me and be glad, for on Thy words have I set my hope.
I have known, O Lord, that Thy judgments are righteousness, and with truth Thou hast humbled me.
Let Thy mercy comfort me according to Thy word to Thy servant.
Let Thy tender mercies come upon me and I shall live, for Thy law is my meditation.
Let the proud be put to shame, for unjustly have they transgressed against me; but as for me, I will meditate on Thy commandments.
Let those that fear Thee return unto me, and those that know Thy testimonies.
Let my heart be blameless in Thy statutes, that I may not be put to shame.
My soul languishes for Thy salvation; on Thy words have I set my hope.
Mine eyes have failed waiting for Thy word, saying: When wilt Thou comfort me?
For I have become like a wineskin in the frost; yet Thy statutes I have not forgotten.
How many are the days of Thy servant? When wilt Thou execute judgment for me on them that persecute me?
Transgressors have told me fables, but they are not like Thy law, O Lord.

All Thy commandments are truth. Unrighteously have men persecuted me. Do Thou help me.
They have almost made an end of me on earth; but as for me, I have not forsaken Thy commandments.
According to Thy mercy give me life, and I will keep the testimonies of Thy mouth.
Forever, O Lord, Thy word abides in heaven.
From generation to generation is Thy truth; Thou hast established the foundations of the earth and it stands fast.
By Thine ordinance the day abides, for all things are Thy servants.
If Thy law had not been my meditation, then I should have perished in my humiliation.
I will never forget Thy statutes, for in them hast Thou given me life.

MIDDLE

I am Thine, save me, for I have sought after Thy statutes.
Sinners have awaited me to destroy me; but Thy testimonies have I understood.
I have seen a limit to all perfection, but exceedingly broad is Thy commandment.
O how I have loved Thy law, O Lord! All the day long it is my meditation.
More than mine enemies hast Thou made me wise in Thy commandments, for it is mine forever.
More than all that have taught me, have I gained understanding, for Thy testimonies are my meditation.
More than the aged have I understood, for I have sought after Thy commandments.
From every evil way have I restrained my feet, that I might keep Thy words.
From Thy judgments have I not turned aside, for Thou hast set a law for me.
How sweet to my throat are Thy words; sweeter than honey to my mouth.
From Thy commandments have I gained understanding; therefore have I hated every way of unrighteousness.
Thy law is a lamp unto my feet and a light unto my paths.
I have sworn and resolved to keep the judgments of Thy righteousness.

I have been humbled exceedingly; O Lord, give me life according to Thy words.
With the free will offerings of my mouth be pleased, O Lord, and teach me Thy judgments.
My soul is in Thy hands continually; and Thy law have I not forgotten.
Sinners have laid a snare for me, yet from Thy commandments have I not strayed.
I have inherited Thy testimonies forever, for they are the joy of my heart.
I have inclined my heart to perform Thy statutes for ever for a recompense.
Transgressors have I hated, but Thy law have I loved.
My Helper and my Defender art Thou; on Thy words have I set my hope.
Turn away from me, you evil-doers, and I will search out the commandments of my God.
Uphold me according to Thy word and I shall live, and let me not be put to shame in mine expectation.
Help me, and I shall be saved; and I will meditate on Thy statutes continually.
Thou hast humbled all them that stray from Thy statutes, for unrighteous is their intention.
I have reckoned all the sinners of the earth as transgressors; therefore have I loved Thy statutes.
Nail my flesh with the fear of Thee; for of Thy judgments am I afraid.
I have wrought judgment and righteousness; give me not up to them that oppress me.
Receive Thy servant for good; let not the proud slander me.
Mine eyes have failed waiting for Thy salvation, and for the words of Thy righteousness.
Deal with Thy servant according to Thy mercy and teach me Thy statutes.
I am Thy servant; give me understanding, and I shall know Thy testimonies.
It is time for the Lord to act; for they have laid waste to Thy law.
Therefore have I loved Thy commandments, more than gold and topaz.
Therefore have I directed myself according to all Thy commandments; every way of unrighteousness have I hated.
Wonderful are Thy testimonies; therefore has my soul searched them out.

The revelation of Thy words shall give light and understanding even to infants.
I opened my mouth and drew breath, for I longed for Thy commandments.

Third Stasis

Look upon me and have mercy on me, according to the judgment of them that love Thy name.
Order my steps according to Thy word, and let no iniquity have dominion over me.
Deliver me from the false accusation of men, and I will keep Thy commandments.
Make Thy face to shine upon Thy servant, and teach me Thy statutes.
Mine eyes have poured forth streams of waters because I have not kept Thy law.
Righteous art Thou, O Lord, and upright are Thy judgments.
Thou hast commanded as Thy testimonies exceeding righteousness and truth.
Zeal for Thee has consumed me, because mine enemies have forgotten Thy word.
White hot is Thy word, and Thy servant loves it.
I am young and despised, yet Thy statutes have I not forgotten.
Thy righteousness is righteousness forever, and Thy law is truth.
Tribulations and necessities have found me, Thy commandments are my meditation.
Thy testimonies are righteousness forever; give me understanding and I shall live.
I have cried with my whole heart; hear me, O Lord, and I will seek after Thy statutes.
I have cried unto Thee; save me, and I will keep Thy testimonies.
I arose before the dawn and I cried out; on Thy words have I set my hope.
Mine eyes awoke before the morning that I might meditate on Thy words.
Hear my voice, O Lord, according to Thy mercy; according to Thy judgment give me life.
They have drawn near that lawlessly persecute me; they are far from Thy law.

But Thou art near, O Lord, and all Thy ways are truth.
Long have I known from Thy testimonies that Thou hast founded them for ever.
Consider my humiliation and deliver me, for I have not forgotten Thy law.
Judge my case and redeem me; for the sake of Thy word give me life.
Far from sinners is salvation, for they have not sought after Thy statutes.
Thy loving kindnesses are many, O Lord; according to Thy judgment give me life.
Many are they that persecute me and afflict me, but from Thy testimonies have I not turned aside.
I considered them that act foolishly and I wasted away, because they had not kept Thy words.
Behold, how I have loved Thy commandments. O Lord, according to Thy mercy give me life.
The beginning of Thy words is truth, and all the judgments of Thy righteousness endure forever.
Princes have persecuted me without a cause, and because of Thy words my heart has been afraid.
I will rejoice in Thy words as one that finds much spoil.
Unrighteousness have I hated and despised, but Thy law have I loved.
Seven times a day have I praised Thee for the judgments of Thy righteousness.
Much peace have they that love Thy law, and for them there is no stumbling block.
I have awaited Thy salvation, O Lord, and Thy commandments have I loved.
My soul has kept Thy testimonies and loved them exceedingly.
I have kept Thy commandments and Thy testimonies, for all my ways are before Thee, O Lord.
Let my supplication draw near before Thee, O Lord; according to Thy word give me understanding.
Let my petition come before Thee, O Lord; according to Thy word deliver me.
My lips shall bring forth a hymn when Thou shalt teach me Thy statutes.
My tongue shall proclaim Thy word, for all Thy commandments are righteousness.

Let Thy hand be ready to save me, for I have chosen Thy commandments.
I have longed for Thy salvation, O Lord, and Thy law is my meditation.
My soul shall live and it shall praise Thee, and Thy judgments shall help me.
I have gone astray like a sheep that is lost; seek Thy servant, for Thy commandments have I not forgotten.

32.

THE ALL-NIGHT VIGIL FOR THE DEPARTED.

This Service is taken from a special book, ***The Office of the Parastasis, that is, the Great Panikhida and All-night Vigil, Sung for Those Who Have Fallen Asleep*** (**Послѣдованіе парастаса, сирѣчь великіа паніхуды и всенощнагѡ бдѣніа, пѣваемыхъ по усопшымъ**), printed in St. Petersburg, Russia, 1903, pp. 33-62. It is intended to be sung on the Eve of the Funeral Service and Burial, or even on the Eve of a Memorial Service (*Great Panikhida*) for one or many departed.

SMALL VESPERS:

At "Lord, I have called...," Stikhera on 4, **TONE 1** *(Special Melody: "The All-praised Martyrs..."):*

We pray Thee, O Savior: Count worthy of Thy sweet communion him (*her*, *them*) that has (*have*) been taken hence, and settle him (*her*, *them*) in the mansions of the Righteous, together with Thy Saints, and in the heavenly habitations, by Thy deep compassion overlooking his (*her*, *their*) transgressions, and granting him (*her*, *them*) rest. *(twice)*

Thy promises surpass things visible, O Savior, which eye has not seen, nor ear heard, nor have they entered into the heart of a man. We pray Thee, O Master: Count worthy to receive Thy sweet communion, him (*her*, *them*) that has (*have*) been taken unto Thee, and grant him (*her*, *them*) life eternal.

Thy servant(*s*) who rejoiced in Thy Cross and put his (*her*, *their*) trust in Thy Cross, has (*have*) been taken unto Thee, O Lover of Mankind. Now grant Thy Cross unto them for the deliverance of his (*her*, *their*) transgressions, and the Blood shed for the life of the world, by Thy loving-kindness forgiving his (*her*, *their*) transgressions and illumining him (*her*, *them*) with the light of Thy countenance.

Glory...now and ever...*(Theotokion).*

Entreat Christ, Thine Offspring, O Virgin Mother, that He grant forgiveness of sins unto Thy servant who, with true and pious words, proclaimed thee as Theotokos, that he (*she*) may be counted worthy of the radiance of the Saints and gladness in [His] Kingdom.

And instead of the Prokeimenon, we sing "Alleluia" **(TONE 8)***:*

Deacon: Alleluia. Alleluia. Alleluia.

Blessed are they whom Thou hast chosen and taken. *(64:5) Their* remembrance is from generation to generation. *(101:13)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* soul*s* shall abide amid good things. *(24:13)*

At the Apostikha, **TONE 2** *(Special Melody: "O House of Ephratha..."):*

For the sake of the holy sufferings which Thou didst endure for the sake of the faithful, O Christ, give rest unto him (*her*, *them*) that has (*have*) fallen asleep in the hope of life eternal with the Saints.

Vs. Blessed are they whom Thou hast chosen and taken. *(64:5) Their* remembrance is from generation to generation. *(101:13)*

By Thy precious Blood, O Christ, Thou didst wash away the sins of the First Parents. For the sake of this, do Thou now also remit the

transgressions of him (*her*, *them*) that has (*have*) fallen asleep, and give him (*her*, *them*) rest with the Saints.

Vs. *Their* soul*s* shall abide amid good things. *(24:13)*

By Thy lifegiving death Thou didst slay Death. Having cleansed him (*her*, *them*) that has (*have*) died in Thy Faith, from his (*her*, *their*) sins, permit him (*her*, *them*) to live with Thee forever.

Glory...now and ever...*(***SAME TONE** *and Special Melody):*

Together with all the Saints, beseech God Who was born ineffably, O Virgin, that He grant remission of sins and communion of His Light with the Saints unto him (*her*, *them*) that has (*have*) fallen asleep in the Faith.

After the Trisagion, the Troparion, **TONE 8***:*

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*). For he (*she*) has (*they have*) placed his (*her, their*) hope in Thee, our Creator and Fashioner, and our God.

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

GREAT VESPERS:

The usual Kathisma. At "Lord, I have called...," Stikhera on 6: Menaion or Octoechos on 3 and for the Departed on 3, **TONE 6** *(Special Melody: "Having laid aside all things...")*:

As Thou hast unapproachable compassion towards us and art an inextinguishable fountain of divine graciousness, O Thou Who art plenteous in mercy, settle in the land of the living him (*her*) that hast come unto Thee, O Master, granting him (*her*) a portion in the beloved and desired habitations that abide always. For Thou hast poured out Thy Blood for all, O Christ, and with that lifebearing Price hast ransomed the world.

Thou didst of Thine own will endure the lifegiving Death and didst spill out life; and Thou hast given everlasting nourishment unto the faithful. Among them do Thou number him (*her*) that hast fallen asleep in hope of resurrection, pardoning him (*her*) all his (*her*) iniquities by Thy graciousness, for Thou only art without sin, Thou only art good and the Lover of Mankind, that we all might hymn Thy Name, O Christ, and glorify Thy saving love for mankind.

Knowing Thee Who hast dominion over the living through the power that comes from God, and rulest over the dead, we pray Thee, O Christ: Unto Thy faithful servant who has departed unto Thee, the only Benefactor, give rest with Thine Elect, O Lover of Mankind, in a place of consolation, in the radiance of the Saints. For it is Thou Who art inclined towards mercy and, as God, savest those whom Thou hast fashioned according to Thine Image, O Thou Who alone art plenteous in mercy.

Glory...now and ever....

If it be a Vigil for *Saturday, the Dogmatic in the Tone is sung. But if it be another day, after* Glory...now and ever..., *the following Theotokion,* **TONE 6***:*

Thou hast been revealed as a place of sojourn befitting God, O most-pure One. For thou didst contain God and gavest birth, without wedlock, unto God—Two in Nature, but One in Hypostasis, O Virgin Mother. Do thou beseech Him, O pure One, the Only-begotten and First-born Who didst preserve thee an undefiled Virgin

even after birthgiving, to give rest unto the soul of him (*her*) that has fallen asleep in the Faith, in light and incorruptible blessedness.

Entrance, Prokeimenon of the Day, and 3 Readings:

The Reading from the Wisdom of Solomon. *(3:1-9)*

The souls of the righteous are in the hands of God, and no torment will ever touch them. In the eyes of the foolish they seem to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace.

For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they shall receive great good, because God tested them and found them worthy of Himself; like gold in the furnace He tried them, and like a sacrificial burnt offering he accepted them.

In the time of their visitation they shall shine forth and run like sparks through the stubble. They shall govern nations and rule over peoples, and the Lord shall reign over them for ever. They that put their trust in Him shall understand truth, and the faithful shall abide with Him in love, because grace and mercy are upon his holy ones, and He has care for His elect.

The Reading from the Wisdom of Solomon. *(5:15-6:3)*

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they shall receive a glorious kingdom and a beautiful crown from the hand of the Lord, because with His right hand shall He cover them, and with His arm shall He shield them. *The Lord* shall take His zeal as His whole armor and shall arm the creature to take vengeance on His enemies. He shall clothe himself with righteousness as a breastplate, and put on impartial justice as a helmet; He shall take holiness as an invincible shield, and sharpen stern wrath for a sword, and the world shall join with Him to fight against the madmen.

Shafts of lightning shall fly with true aim, and shall leap to the target as from a well-drawn bow of clouds, and hailstones full of wrath shall be hurled as from a catapult; the water of the sea shall rage against them, and

rivers shall relentlessly overwhelm them; a mighty wind shall rise against them, and like a tempest it shall winnow them away. Lawlessness shall lay waste the whole earth, and evil-doing shall overturn the thrones of rulers.

Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

The Reading from the Wisdom of Solomon. *(4:7-15)*

The righteous man, though he die early, shall be at rest. For old age is not honored for length of time, nor measured by number of years; but understanding is gray hair for men, and a blameless life is ripe old age.

There was one who pleased God and was loved by Him, and while living among sinners he was taken up. He was caught up lest evil change his understanding or guile deceive his soul. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, he fulfilled long years; for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. Yet the peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are upon His holy ones, and He has care for His elect.

At the Litya, the Stikhera of the Temple (or Monastery), and the following *Stikhera,* **TONE 5** *(Idiomela—"Of the Tone"):*

Having endured reproaches and insults, bonds and beating, spitting and buffeting, and various cruel tortures for the sake of the salvation of Thy faithful, O Christ the King, do Thou mercifully accept this commemoration from us as an acceptable sacrifice and fragrant incense borne unto Thee with faith for the soul(*s*) of him (*her*, *them*) that has (*have*) fallen asleep in the Faith. And forgiving all his (*her*, *their*) transgressions, whether voluntary or involuntary, give him (*her*, *them*) rest with Thy Saints in the heavenly habitations.

Of Thine own will being hung on the Cross and having endured unspeakable pain for the salvation of mankind, O Christ the Master, for the sake of these things, O Lover of Mankind, we humbly pray Thee: Loose, dismiss and forgive all sins, whether voluntary or involuntary, of him (*her*, *them*) that has (*have*) departed unto Thee in faith. And as Thou art Good and the Lover of Mankind, do Thou settle him (*her*, *them*) in the light of the Saints and, as Thou art Tender-hearted, give him (*her*, *them*) rest in Thy courts.

Thou didst die on the Cross, paying our debt, O Sinless Lord; and placed in the tomb, Thou didst free them that were in hades; and having ascended into Heaven, most-gloriously Thou didst grant them life in eternal light. And now, O Good-hearted One, by the unsparing shedding of Thine all-pure Blood having cleansed from sins him (*her*, *them*) that has (*have*) departed from us unto Thee in faith, do Thou free him (*her*, *them*) from every misfortunes, and lead him (*her*, *them*) purified into Thy Kingdom.

Glory...*(***TONE 6***)*:

By the Cross Thou didst descend into hades and loosed the inseparable bonds, and, by the power of Thine almighty Divinity, Thou didst bring out the souls of them there who awaited Thee. And now, O Christ the King, absolve from sin and free from every restraint and bond the soul(*s*) of Thy faithful servant(*s*) who has (*have*) been taken unto Thee, for the sake of Thy five holy wounds on Thy most-holy Body by which, most-gloriously as propitiation, Thou didst forgive the incurable wounds of the living and the dead. And showing mercy on him (*her*, *them*) do Thou settle and him (*her*, *them*) and give him (*her*, *them*) rest in the light of the Saints, with Thine Elect in the heavenly habitations.

Now and ever...*(Theotokion,* **SAME TONE***)*:

O all-undefiled Virgin, most-blessed Mother and Theotokos: Stretch forth Thy God-bearing arms unto Thy Son and God Whom seeing suspended on the Cross, thou didst, as it were, endure the pains of death together with Him, although thou didst not suffer pain in birthgiving. And by thy maternal prayers incline Him to be merciful unto the soul(*s*) of him (*her*, *them*) that has (*have*) fallen asleep, for he (*she*, *they*) believed Him to be, at the same time, True God and Perfect Man, unchanged in two Natures, yet one in Essence, and, without doubt to the end, confessed thee in the Orthodox manner to be the Mother of God and the pure Virgin.

Then the Deacon reads the Prayers/Petitions of the Litya*:*

O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassion, exalt the horn of Orthodox Christians, and send down on us Thy rich mercies: through the prayers of our most-pure Sovereign-Lady, the Theotokos and ever-Virgin Mary; by the power of the honorable and life-giving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of our Fathers among the Saints, the great Hierarchs and ecumenical Teachers: Basil the Great, Gregory the Theologian and John Chrysostom; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; [of the holy Equals-to-the-Apostles Cyril and Methodius, Teachers of the Slavs; of the holy Right-believing and Equal-to-the-Apostles Great Prince Vladimir; of our Fathers among the Saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip and Hermogenes, Tikhon of Zadonsk, and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica

and Nectarios of Aegina; and Nicholai of Zhicha, who labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America; of the holy and glorious Greatmartyr George the Victorious; of the holy and glorious Greatmartyr Demetrius the Myrrhgusher; of the holy, glorious and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander; of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;] of the holy and righteous Ancestors of God Joachim and Anna; of Saint(s), *N.*, (*of the church or monastery*); of Saint(s), *N.*, (*of the day*) and of all the Saints: We pray Thee, O Most-merciful Lord, hearken unto us sinners who entreat Thee, and have mercy on us.

Choir: Lord, have mercy. *(40 times)*

Deacon: Again we pray *for the holy Orthodox Patriarchs;* for our [Lord, the Most-blessed] Metropolitan, *N.*; for our [Lord, the Most-reverend] Bishop (*or* Archbishop), *N.*; [*and if in a Monastery:* for our Archimandrite (*or* Igumen), *N.*]; and for all our brethren in Christ; and for every Christian soul that is afflicted and oppressed, in need of the mercy and help of God; for the protection of this city, (*or* town; *or* village; *or* holy monastery,) and them that dwell therein; for the peace and welfare of the whole world; for the good estate of the

holy churches of God; for the salvation and help of our fathers and brethren that labor with diligence and the fear of God; for them that are absent and abroad; for the health of them that lie in afflictions; for the repose, refreshment, blessed memory and forgiveness of sins of all our fathers and brethren that have departed before us, and the Orthodox here and everywhere laid to rest; for the deliverance of captives; and for our brethren that are serving, and for all that serve and have served in this holy temple (*or* monastery), let us say:

Choir: Lord, have mercy. *(30 times)*

Deacon: Again we pray that He will preserve this city (*or* town; *or* village) and this holy temple (*if in a monastery:* this holy monastery), and every city and land from famine, destruction, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; and that our Good God Who loves mankind will be merciful and easily-entreated, and will turn away all the wrath stirred up against us, and deliver us from all His righteous chastisement which lies upon us, and have mercy upon us.

Choir: Lord, have mercy. (*thrice*)

Deacon: Again we pray for the repose in blessed memory and the remission of sins of the servant(*s*) of God, *N.*, who has (*have*) been taken hence, that the Lord, our God, will settle him (*her*, *them*) in a place of light, in a place of rest and refreshment, from whence all sickness, sorrow and sighing have fled away, in the bosom of Abraham, Isaac and Jacob, where the light of His countenance shines and makes glad all His Saints from the ages, and that He will grant him (*her*, *them*) His Kingdom and communion of His ineffable and eternal good things, and the delight of eternal and blessed

life. Let us all say, O Lord, hearken and mercifully have mercy.

Choir: Lord, have mercy. *(100 times)*

Deacon: Again we pray that the Lord God will hearken unto the voice of supplication of us sinners, and have mercy upon us.

Choir: Lord, have mercy. (*thrice*)

Then the Priest says the Exclamation:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(*s*), *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, looking to the east, the Priest says:

Peace be unto all.

Choir: And to your spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

And as all bow their heads, the Priest says this Prayer aloud:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the souls of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of refreshment, in a place of green pasture, whence

sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that they have committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(*s*), *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

At the Apostikha, the Stikhera for the Departed, **TONE 7** *(Special Melody: "Having neglected... "):*

Thou wast seen as one slain on the Cross, O Only Immortal One, and Thou wast laid in the tomb as dead, delivering mankind from mortality and the corruption of death. But as Thou art an Abyss of inexhaustible loving-kindness and a Fountain of benefits, give rest unto the soul(*s*) of Thy servant(*s*) who has (*have*) been taken from us.

Vs. Blessed are they whom Thou hast chosen and taken, *O Lord. (64:5)*

Count worthy to be illumined with Thine incorrupt comeliness and sweet beauty, and with the rays Thy divine light him (*her*, *them*) that has been taken unto Thee, O Good One, in the immaterial light that shines forth from Thee, that with the Angels he (*she*, *they*) may rejoice around Thee, the Master, King of Glory, and Lord.

Vs. *Their* soul*s* shall abide amid good things. *(24:13)*

As Thou hast an inexhaustible magnificence of gifts and an unfailing treasury of the riches of benefits, being God do Thou settle him (*her, them*) who has (*have*) been taken unto Thee, in the land of Thine Elect, in a place of rest, in the house of Thy glory, in the delights of Paradise, and in the chamber of the virgins, as Thou art of tender mercies.

Glory...*(Saint, if there be)*; Now and ever...*(Theotokion of the Tone) But if there not be, then,* Glory...now and ever..., *and the following Theotokion,* **TONE 7**:

Thou hast given birth unto the fullness of the Law, the Redeemer Who wast made flesh. For there was no justification for them that were at first under the Law. But Christ crucified, didst justify us. As a Mother having boldness, then, pray Thy deeply-compassionate Son that He give rest unto the soul(*s*) of him (*her, them*) that has (*have*) been taken from us in piety, O all-hymned One.

Then, St. Simeon's Prayer and the Trisagion. After Our Father..., *the Troparia,* **TONE 8**:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*). For he (*she*) has (*they have*) placed his (*her, their*) hope in Thee, our Creator and Fashioner, and our God. *(twice)*

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Blessed be the Name of the Lord, henceforth and forevermore. *(thrice)*

Then Psalm 33(4) is sung by the Choir:

Psalm 33(4)

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing.

Then the Priest makes the Exclamation, The Blessing of the Lord be upon you..., *and the Six Psalms are read, as usual.*

MATINS:

After the Great Litany, instead of God is the Lord... *we sing "Alleluia"* **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed are they whom Thou hast chosen and taken. *(64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* remembrance is from generation to generation. *(101:13)*

Their souls shall abide amid good things. *(24:13)*

Then the Troparia, **TONE 8**, *as at the end of Vespers.*

And the daily Kathismas are read.

If it be Saturday, the 16th Kathisma is read. Then the usual Litany, after which we say the Sedalens from the **Octoechos** *in the following manner: The first hymn of the first Sedalen is omitted; the second hymn (to the Martyrs) is sung; the Theotokion of the first Sedalen is omitted. Then the first hymn of the second Sedalen (to the Martyrs) is sung; then the verse,* God is wonderful in His Saints, the God of Israel, *is said and the second hymn to the Martyrs of the second Sedalen is sung; then the verse,* Blessed are they whom Thou hast chosen and taken, *is said and the hymn to the Departed from the second Sedalen,* Glory...now and ever..., *and the Theotokion of the second Sedalen. After this the "Undefiled" (17th Kathisma) is sung with its verses.*

If the Service be celebrated on another day, after the first appointed Kathisma, the Deacon says the Little Litany for the Departed:

Again and again in peace, let us pray to the Lord.

And the rest of the Litany, as above, for the Departed, including the Prayer, O God of spirits..., *and the Exclamation,* For Thou art the Resurrection.... *(The same Litany is said after the second appointed Kathisma, as well.) After the first Kathisma reading, the Sedalen,* **TONE 1**:

By the wounds of the Saints which they suffered for Thee, be Thou appeased, O Lord, and heal all our infirmities and sufferings, we pray Thee, O Lover of Mankind.

Vs. Blessed are they whom Thou hast chosen and taken, *O Lord. (64:5)*

Having dominion over death, O Christ, and having despoiled it, Thou didst pour out incorruption unto the earthborn. And they that believe on Thee shall not die, but shall live always in Thee. Therefore, give rest, O Lord, unto the soul(*s*) of Thy servant(*s*), and number him

(*her*, *them*) with Thy Saints, granting him (*her*, *them*) forgiveness and resurrection through the prayers of the Theotokos.

Glory...now and ever...*(Theotokion)*:

As thou only art a mighty and fervent Mediatress for the human race, O Theotokos Virgin, together with the Prophets and Martyrs, with the Hierarchs, Ascetics and Venerable Ones, entreat without ceasing God the Word, Whom thou didst bear beyond nature, that He save all.

After the second Kathisma reading, the Sedalen, **TONE 7**:

Thy Martyrs, O Lord, defeated the enemy and put to shame the deception of idolatry, being armed with the power of Thy Cross. Therefore, singing together with the Angels, they cry out the hymn of victory, glorifying Thee, O Christ. By their prayers, grant purification and great mercy unto our souls.

Vs. *Their* souls shall abide amid good things. *(24:13)*

Thy death, O Lord, sprouted life unto the dead, for Thou didst capture hades, uncovering them that slept in darkness. Therefore, as Thou art God, we pray Thee, O Giver of Life: Give rest with the Righteous unto him (*her*, *them*) whom Thou hast received from us, that he (*she*, *they*) may find great mercy at the Judgment.

Glory...now and ever...*(Theotokion)*:

O unwedded and all-undefiled Maiden, with all the Saints ever entreat our God Who wast incarnate of thy blood, that He grant remission of sins unto him (*her*, *them*) that has (*have*) fallen asleep in the Faith, and that He save our souls.

After this, we sing Blessed are the undefiled in the way...*with the refrain,* Blessed art Thou, O Lord..., *in* **TONE 2** (as at the ***Great Panikhida***). *The Kathisma is divided into two stases. And after the first stasis, we do not chant* Glory...now and ever..., *but immediately these verses* (118:92-3):

If Thy law had not been my meditation, then I should have perished in my humiliation. I will never forget Thy statutes, for in them hast Thou given me life. *(thrice)*

And the Deacon says the Little Litany for the Departed, as before. Then the second stasis of the Kathisma, I am Thine..., *in the same manner as the first stasis, with the refrain,* Save me, O Savior. *And at the end, we chant these verses* (118:175-6):

My soul shall live and it shall praise Thee, and Thy judgments shall help me. I have gone astray like a sheep that is lost; seek Thy servant, for Thy commandments have I not forgotten. *(thrice)*

Then we sing the Troparia for Repose, **TONE 5**:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant(*s*) and establish him (*her, them*) in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant(*s*) who has (*have*) fallen asleep, overlooking all his (*her, their*) transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Deacon says the Little Litany for the Departed, as before. And the Departed are commemorated while we sing Lord, have mercy *(40 times) until the Priest finishes the Prayer,* O God of spirits...; *and the Exclamation,* For Thou art the Resurrection....

And we sing *the Troparia,* **TONE 5***:*

Give rest with the Righteous unto Thy servant(*s*), O our Savior, and settle him (*her, them*) in Thy courts, as it is written, overlooking, as Thou art good, his (*her*, *their*) transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And we sing the Canons. If it be Saturday, we sing the Canon of the church or monastery, on 4, of the Saint(s) of the Day, on 4, and of the Departed, on 4 (from the **Octoechos** *in the present Tone. But if it be another day, we sing only two Canons, that is, of the Saint(s) whose day it is, on 6, and to the Departed, on 4,* **TONE 1**, *the Acrostic of which is:* Unto them that have fallen asleep in the faith I will sing the first song.

ODE 1

Irmos: *Thy victorious right hand in a manner befitting Thee has been glorified in strength. For being all-powerful, it destroyed the adversary, O Immortal One, making a new path through the deep for the Israelites.*

Refrain: God is wonderful in His Saints, the God of Israel.

By Thy death Thou didst break the gates and bars of death, O Immortal One. By the prayers of Thy passionbearers, O Master, do Thou open the gates of immortality that are beyond comprehension, unto them that have fallen asleep.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

That we may be counted worthy of divine life, Thou hast gone down to death, and having despoiled his treasury, Thou didst lead us from thence. And now, O Giver of Life, do Thou give rest unto him (*her, them*) who has (*have*) been taken hence.

Glory to the Father, and to the Son, and to the Holy Spirit:

Receiving me who am corrupt and mortal, Thou hast clothed me in incorruption, and Thou hast raised me up to a divine life without end, wherein, as Thou art compassionate, give rest unto him (*her, them*) that Thou hast received.

Now and ever and unto ages of ages. Amen.

(Theotokion) Let us, the faithful, sing the praises of her that give birth unto God the Word from God, for she is the all-pure path of life for the dead, whom we glorify as Receptacle of God and Theotokos.

ODE 3

Irmos: *O Thou Who alone knowest the weakness of human nature and mercifully didst take upon Thyself its likeness: Do Thou gird me with power from on high that I may cry aloud unto Thee: Holy is the living temple of Thine ineffable glory, O Lover of Mankind.*

Refrain: God is wonderful in His Saints, the God of Israel.

As Thou only art Good, as Thou only art Plenteous in mercy, do Thou give rest in the heavenly habitations unto him (*her, them*) that has (*have*) piously departed unto Thee, where are ineffable joy and delight, and where the assembly of Martyrs rejoice.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Thou only hast been revealed on earth as without sin, O my Savior Who, as Thou art kindhearted, hast taken away the sins of the world. Do Thou give rest unto the soul(*s*) of him (*her, them*) that has (*have*) been taken from this world in faith, in the courts of Thy Saints, in the delights of Paradise, O Lover of Mankind.

Glory....

Having cast down the dominion of death, Thou hast spilled out life without end unto all the faithful, O Master. Do Thou count worthy of this, therefore, him (*her, them*) that has (*have*) departed in piety, overlooking his (*her, their*) immeasurable iniquities and forgiving his (*her, their*) sins, O Lover of Mankind.

Now and ever...*(Theotokion)*:

Thou hast conceived without seed the Eternal Word, O pure One, Who, having come to us in the flesh, and having destroyed the strength of death, out of His loving-kindness didst grant unto the dead resurrection and life eternal.

Then the irmos of Ode 3 is repeated as Katavasia, and the Deacon says the Litany for the Departed, as before. The Priest says the Prayer, O God of spirits..., *and the usual Exclamation,* For Thou art the Resurrection....

*Then the Kontakion (*and Ikos*) of the Saint(s), if there be, and the Sedalen to the Departed,* **TONE 5***:*

As the Lover of Mankind, unto him (*her*) that has fallen asleep in the Faith grant rest where is the choir of Prophets, the rank of Apostles and Martyrs, and all from the ages that have been justified by Thy saving Passion and the Blood with which Thou hast sprinkled captive man, forgiving also his (*her*) iniquities, for Thou only hast lived without sin on the earth, and, in truth, only art holy and free among the dead. Therefore, grant rest unto Thy servant(*s*), and great mercy.

Glory...now and ever...*(Theotokion)*.

Thou hast set free us who were enslaved by the law of sin, O Sovereign Lady, having conceived in thy womb Christ, the Lawgiver and King, O only Mother and Virgin. By Him are we justified, by gift and by grace. Beseech Him now, O Mother of God, that the soul(*s*) of him (*her*, *them*) that hymn(*s*) thee may be numbered in the Book of the Living, that saved by Thy intercession, O all-undefiled One, we may receive desired deliverance from Thy Son, Whom we worship, *and* Who grants unto the world great mercy.

ODE 4

Irmos: *With prophetic eyes, Habakkuk beheld thee as a Mountain overshadowed by the grace of God, and he foretold that from thee the Holy One of Israel should come forth for our salvation and regeneration.*

Refrain: God is wonderful in His Saints, the God of Israel.

Having put hades to death by Thine invincible power, Thou wast reckoned among the dead. As Thou only art Free, O Christ, by the prayers of the Holy Martyrs, do Thou set free from condemnation the soul(*s*) of the pious one(*s*).

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

As Master being more valuable than all men, Thou [didst accept] as the reward and price of Thy sacrifice, the descendants of Adam. Therefore, we entreat of Thy compassions: Give rest unto him (*her, them*) that has (*have*) been taken hence, granting remission of transgressions.

Glory....

Thou hast accepted being put into a grave, O my Savior, and, as God, Thou didst raise up the dead who were condemned to live in tombs. And now, do Thou count worthy of eternal life him (*her, them*) that has (*have*) departed, as Thou only art the Lover of Mankind.

Now and ever...*(Theotokion)*:

The human race was saved by Thy birthgiving, for thou gavest birth unto the Person Who is Life for us, the Destroyer of death and He that bringeth about a rising towards life, O Mother of God. Therefore, pray that He grant rest unto him (*her*, *them*) that has (*have*) departed hence.

ODE 5

Irmos: *Having illumined the ends of the world with the radiance of Thy Coming, O Christ, and having made them shine by Thy Cross, do Thou enlighten with the light of knowledge of Thee, them that hymn Thee in the Orthodox manner.*

Refrain: God is wonderful in His Saints, the God of Israel.

Accepting death, Thou hast blunted the sting of death, and as Dead healing them in hades. Do Thou Thyself by the prayers of the Martyrs give rest unto him (*her*, *them*) Thou hast received, O Giver of Life.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Having freed men from mortality and corruption, do Thou number the soul(*s*) of him (*her*, *them*) that has (*have*) departed in faith, in the courts of the Thy Saints, from whence all sorrow has fled away and gladness has made its habitation.

Glory....

As Thou didst open Paradise, therefore, unto him that was hung together with Thee, do Thou accept now the soul(*s*) of him (*her*, *them*) that has been taken unto Thee in faith, O Master, granting him (*her*, *them*) to be settled in the Church of the Firstborn.

Now and ever...*(Theotokion)*:

As thou deliverest them that hope in thee, by Thy motherly boldness towards Thy Son, do thou guide them calmly to the refuge of the Divine Will, O blessed, all-undefiled One.

ODE 6

Irmos: *The uttermost depth has encompassed us and there is none to deliver us; we are counted as sheep for the sacrifice. Do Thou save Thy people, O our God, for Thou art the strength and restoration of the weak.*

Refrain: God is wonderful in His Saints, the God of Israel.

As Thou art kindhearted, do Thou grant forgiveness of sins unto him (*her*, *them*) that has (*have*) departed hence, bestowing eternal delight where the light of Thy countenance shines and illumines Thy Passionbearers.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Thou hast redeemed the world by the blood that streamed from Thy side. Therefore, by Thy precious Passion do Thou deliver him (*her*, *them*) that has (*have*) fallen asleep in the Faith, O Christ, for Thou hast given Thyself as the Price for all.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

O Thou Who didst first form me with Thy most-pure hands and gavest me a spirit, and didst renew me again in beauty who had grievously fallen to the earth: Do Thou Thyself now give rest unto the soul(*s*) of him (*her*, *them*) that has (*have*) been taken hence.

Glory....

Count worthy to abide in Thy lightbearing chamber, O Lord, him (*her*, *them*) that has (*have*) fallen asleep unto Thee in faith, overlooking his (*her*, *their*) transgressions, as Thou art good, kindhearted and plenteous in mercy.

Now and ever...*(Theotokion)*:

We hymn thee, O pure and blessed One, through whom the never-setting Sun of Righteousness has shone unto us who were in darkness and the shadow of death. For thou hast been for us the Mediatress of our salvation.

Then the irmos of Ode 6 is repeated as Katavasia. The Deacon says the Litany for the Departed, and the Priest commemorates them that have fallen asleep, as before.

Then the Kontakion, **TONE 8**:

With the Saints give rest, O Christ, to the soul(*s*) of Thy servant(*s*), where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: *Thou art a noetic furnace upon which we the faithful gaze, O Theotokos. For as the Highly-exalted One saved the Three Children, so in thy womb did He renew the world completely. Praised and most-glorified is the God of our fathers.*

Refrain: God is wonderful in His Saints, the God of Israel.

Granting him (*her*, *them*) that has (*have*) departed from the storm of life unto Thee to be illumined with the radiance of Thy most-pure glory, O Christ, count him (*her*, *them*) worthy to cry out, together with the Martyrs, unto Thee: Thou art blessed, O praised God of our fathers.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

In truth, Thou, the Creator of Adam, art the New Adam, for Thou only hast destroyed the curse of Adam. Therefore, we pray Thee: Give rest unto him (*her*, *them*) that has (*have*) departed hence, in the delights of Paradise, O Christ, as Thou only art kindhearted.

Glory....

As God Who alone knowest the weakness of our nature, and as Thou art good and merciful, Thou hast translated Thy servant(*s*). Do Thou number him (*her*, *them*) *in the place* where the never-setting light of Thy countenance shins, O Christ, praised and most-glorified God of our fathers.

Now and ever...*(Theotokion)*:

The shadows of the Law and ancient riddles have passed away by Thy birthgiving, O Mother of God. For thou hast shone unto us the Light of divine grace, whereby we are delivered from the ancient debt, O pure One, singing the praises of God Who is most-glorified.

ODE 8

Irmos: *The Israelite Children in the furnace shone with the beauty of piety as if purest gold in the crucible, saying: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.*

Refrain: God is wonderful in His Saints, the God of Israel.

With the dew of Thy love for mankind having washed away all the filth of Thy servant(*s*) who has (*have*) fallen asleep, do Thou count him (*her*, *them*) worthy to praise Thee with hymns: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

By the prayers of the Passionbearers, O Savior, do Thou show the faithful one(*s*), whom Thou hast translated, justified by faith and standing at Thy right hand, singing: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

O Thou Who hast all authority over death and life: Be well-pleased that he (*she*, *they*) who has (*have*) fallen asleep in the Faith may receive Thy radiance, crying out: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.

Now and ever...*(Theotokion)*:

Thou hast become for us a Mediatress of salvation, O all-undefiled One, unto a never-setting perpetuity of age and brightness. All works ever bless and highly-exalt thee, O pure Virgin, unto all the ages.

The irmos of the 8th Ode is sung as Katavasia. *Then, the Song of the Theotokos,* My soul magnifies the Lord..., *and the rest.*

ODE 9

Irmos: *The bush burning, yet not consumed, showed an image of Thy pure Nativity. And now, we pray thee, O Theotokos: Do thou quench the raging furnace of temptations that have befallen us, that we may magnify thee unceasingly.*

Refrain: God is wonderful in His Saints, the God of Israel.

As God Who lovest mankind and art merciful, do Thou pardon Thy creation, and give rest in the habitations of Thy Saints, where all the

Martyrs rejoice, unto him (*her*, *them*) that has (*have*) departed from temporal life, O Greatly-merciful One.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

As Thou hast an abyss of mercies that prevails over the sins of Thy servant(*s*), give rest in the bosom of Abraham unto him (*her*, *them*) whom Thou hast (*have*) chosen and taken, O Lover of Mankind, and settle him (*her*, *them*) with Lazarus in Thy light.

Glory....

O Thou Who, through crucifixion, hast become Deliverer and Savior of the human race, as the Benefactor, count him (*her*, *them*) that Thou hast now taken from us worthy of divine delight, an incorrupt life, rejoicing and radiance.

Now and ever...*(Theotokion)*

O, beyond comprehension are thy wonders! For thou only, O Virgin, hast given all under the sun to perceive the new wonder of thy incomprehensible birthgiving, O most-pure One. Therefore, we all magnify thee.

Then, It is truly meet..., *and the Little Litany for the Departed, the Prayer of the Priest,* O God of spirits..., *and the Exclamation,* For Thou art the Resurrection..., *as usual.*

The Exapostilarion to the Saint(s), if there be. Then this to the Departed:

O Thou Who, as God, rulest over the living and the dead: Give rest unto Thy servant(*s*) in the habitations of the Elect. For if he (*she*, *they*) has (*have*) sinned, O Savior, yet he (*she*, *they*) has (*have*) not departed from Thee.

Glory...now and ever...*(Theotokion)*:

O Virgin, Sweetness of the Angels, Joy of the sorrowing, Protectress of Christians, *and* Mother of the Lord: Do thou help us and deliver us from eternal torment.

At the Praises, the Stikhera of Repose, on 4, **TONE 2** *(Special Melody: "When Joseph of Arimathaea...")*:

By Thy lifebearing death, Thou hast turned aside the course of death and corruption, O Master; Thou hast poured out life eternal unto all, and Thou hast granted resurrection from the dead unto mortals. Therefore, we pray Thee, O Savior: Give rest unto him (*her*) that has been taken unto Thee in faith, and count him (*her*) worthy of Thy sweetest beauty, O Lover of Mankind.

To make men partakers of the divine Kingdom, Thou didst endure the Cross, accepting voluntary death. Therefore, we pray unto Thy deep compassion: Show him (*her*) to be a partaker of Thy Kingdom, that has been taken unto Thee in faith, and count him (*her*) worthy of Thy sweetest beauty, O Lover of Mankind.

Desiring to save Thy creation, in truth, with rejoicing, Thou didst fulfil the dread mystery of Providence, and being most-gracious, Thou didst redeem the whole world at the price of Thy precious Blood. Therefore, we pray: Count worthy of redemption with all the Saints, him (*her*, *them*) that has (*have*) been taken unto Thee in faith.

Thou wast most-powerful against death, O Christ. Therefore, having bound it, Thou didst deliver us from its bonds. And now we humbly pray Thee: As Thou art good, deliver him (*her*, *them*) that has (*have*) departed unto Thee in the Orthodox Faith, from corruption, and make him (*her*, *them*) a partaker (*partakers*), together with all the Saints, of Thy radiance.

Glory...(**TONE 3**):

All human things are vanity which remain not after death. Riches abide not, neither does glory accompany *us* on the way. For when death has come, all these things vanish. Therefore, let us cry out unto the Immortal Christ: Give rest unto him (*her*, *them*) that has (*have*) been taken from us, where is the abode of all them that rejoice.

Now and ever...*(Theotokion*—**SAME TONE***)*:

O Theotokos, holy among women and Mother of the never-waning Light: Entreat the King and God Whom thou didst bear, that he (*she*, *they*) who has (*have*) departed from us in the Faith may be counted worthy of His never-setting Light together with the Saints in His Kingdom, O most-pure Virgin.

The Great Doxology is sung. *He that presides says:* Glory to Thee Who has shown us the Light. *And the Readers reads the Small Doxology,* Glory to God in the Highest.... *After this, the Morning Litany,* Let us complete our morning prayer unto the Lord.

At the Apostikha, **TONE 4** *(Special Melody: "Thou hast given a sign...")*:

Truly dreadful is the mystery of death, how the soul is parted from the body by necessity and the composition and joining of the most natural union desired by God is sundered. Therefore, we pray Thee: Give rest unto him (*her*, *them*) that has (*have*) been taken hence, in the habitations of the Thy Righteous, O Lifegiver and Lover of Mankind.

Vs. Blessed are they whom Thou hast chosen and taken. *(64:5)* *Their* remembrance is from generation to generation. *(101:13)*

The death of the faithful appears as a dream unto Thee Who wast placed in the grave, Who rulest over all things, and Who didst

destroy the dominion of death and didst lay waste unto its long-lasting power. Therefore, we pray Thee: Number him (*her*, *them*) that has (*have*) been taken hence, in the habitations of Thy Saints, in the brightness of the Righteous.

Vs. *Their* soul*s* shall abide amid good things. *(24:13)*

Thou hast become unto us Truth and Sanctification, and the Deliverance of our souls. For, taking on our deserved punishment, Thou hast brought it unto the Father, justified and redeemed. And now we pray Thee: Give rest unto him (*her*, *them*) that has (*have*) been taken hence, in the joy and brightness of the Saints, O Savior, our Benefactor.

Glory...now and ever...*(Theotokion)*.

Following the reasoning of the theologians, O all-undefiled One, we consider thee to be the Theotokos. For thou hast given birth unto God Who wast incarnate beyond understanding, delivering us from captivity to transgressions. Therefore, now we pray thee: Illumine thy servant(*s*) who has (*have*) been taken hence, with thy radiance, O most-pure One.

It is good to give thanks... *and the Trisagion. Then the Troparia,* **TONE 8***:*

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*). For he (*she*) has (*they have*) placed his (*her, their*) hope in Thee, our Creator and Fashioner, and our God. *(twice)*

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

After the petition, ...for those who bring offerings..., *the following for the Departed are added:*

Again we pray for the repose of the soul of the servant(*s*) of God, *N.*, departed this life; and that he (*she*, *they*) may be pardoned all his (*her*, *their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*, *their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*, *their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy. *(40 times)*

And the Priest, with bowed head, reads (secretly) the Prayer, O God of spirits.... *Then the Exclamation,* For Thou art the Resurrection..., *as before. Then the Priest (or the Deacon) says:*

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

First Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the First Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul(*s*) of His servant(*s*), *N.*, who has (*have*) been taken away from us, in the abodes of the Saints, and give him (*her*, *them*) rest in the bosom of Abraham and number him (*her*, *them*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

HOURS:

Troparion: Thou only Creator.... *Kontakion:* With the Saints....

After the Hours, but before the Divine Liturgy, the ***Great Panikhida*** *is sung.*

DIVINE LITURGY:

The Troparia at the Beatitudes are taken from Odes 3 and 6 of the Canon.

PROKEIMENON, TONE 6:

Their souls shall abide amid good things. *(24:13)*
Vs. Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame. *(24:1)*

The daily Rading from the ***Apostol*** *and another for the Departed: (270) 1 Thess. 4:13-17.* **ALLELUIA, TONE 6:**

Blessed are they whom Thou hast chosen and taken, *O Lord*. *(64:5)*
Vs. *Their* souls shall abide amid good things. *(24:13)*

The daily ***Gospel*** *Reading and another for the Departed: (16) John5:24-30.*
COMMUNION HYMNS: *The daily Communion Hymn and another for the Departed:*

Blessed are they whom Thou hast chosen and taken, *O Lord*. *(64:5)*
Their remembrance is from generation to generation. *(101:13)*

33.

THE ORDER FOR THE BURIAL OF AN INFANT.

This Order is celebrated over an infant or a very young child up to the age of seven years. For children more than seven years of age, the Funeral Service for a Layman is sung.

For an unbaptized infant, however, the Burial Service is not sung as he/she is not cleansed of Original Sin. Concerning the future lot of infants who die unbaptized, St. Gregory the Theologian says that they will be neither glorified nor punished by the Righteous Judge, as unsealed and yet not wicked, but persons who have suffered rather than done wrong. For not everyone who is not bad enough to be punished is good enough to be honored; just as not every one who is not good enough to be honored is bad enough to be punished." *[Oration 40 on Holy Baptism]*

Generally, the *Panikhida* is not served for a deceased infant, but prior to the bringing the remains to the church, a short *Litya* is sung. Then the remains are borne to the church for the Funeral Service.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

And they sing Psalm 90(1):

In practice, this is read.

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector

and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

Then "Alleluia" is sung **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself, O Lord.* *(64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. *(101:13)*

Their soul*s* shall abide amid good things. *(24:13)*

Then the Trisagion is read. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia (***TONE 8***):*

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul of Thy servant. For he (*she*) has placed his (*her*) hope in Thee, our Creator and Fashioner, and our God.

Glory...

For he (*she*) has placed his (*her*) hope in Thee, our Creator and Fashioner, and our God.

Now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me

to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And after this we begin the Canon for the Departed over the infant who has died, **TONE 8***:*

ODE 1

Irmos: Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.

Refrain: Give rest to the *soul of the* infant, O Lord.

O Word of God Who didst impoverish Thyself in the flesh and, without change, wast well-pleased to become an infant: Do Thou join the infant whom Thou hast received, we pray, to the bosom of Abraham.

Thou Who existest before all the ages wast seen as a child, and, as Thou art good, Thou didst promise Thy Kingdom unto children. Do Thou number therein the infant here present.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast accepted this undefiled infant, O Christ the Savior, before he (*she*) had been tempted by earthly sweetness, counting him (*her*) worthy of eternal good things, as the Lover of Mankind.

Now and ever and unto ages of ages. Amen.

O thou who ineffably didst bear the Wisdom and Word of the Father, heal the cruel wound of my soul, and appease the affliction of my heart.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Most-perfect Word, Who didst reveal Thyself as a perfect Infant: Thou hast taken unto Thyself an infant imperfect in growth. Give him (*her*) rest with all the Righteous who have been well-pleasing unto Thee, O Only Lover of Mankind.

Do Thou show a partaker of *Thy* good things, O Compassionate One, the uncorrupted infant whom Thou hast changed by Thy divine command, taken hence not having tasted of worldly sweet things, we pray Thee.

Glory....

Do Thou make this most-pure infant whom Thou hast been well-pleased to take unto Thyself, O Savior, a partaker of the heavenly

chambers, of radiant repose, and of the most-sacred choir of the Saints, O Lord.

Now and ever....

Deprived of all things, O most-pure Sovereign Lady, I flee unto thy sole protection. Do thou help me, for I have heaped up the riches of many sins, and am filled completely with poverty of virtues.

Then the irmos, as Katavasia. *And after the irmos, the Priest says this Litany:*

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(once—after each)*

Again we pray for the repose of the blessed infant, *N.*, and that, according to his unfeigned promise, he will count him (*her*) worthy of His Heavenly Kingdom.

That the Lord, our God, will establish his (*her*) soul where all the just repose.

The mercies of God, the Kingdom of Heaven, and rest with the Saints for him (*her*) and for ourselves, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with bowed head, reads this Prayer secretly:

O Lord Jesus Christ, our God, Who hast promised to bestow the Kingdom of Heaven upon them that have been born again of water and the Spirit, and in an undefiled life are translated unto Thee, and hast said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven" *[Luke 18:16]*: We humbly pray Thee: Do Thou grant, according to Thine unfeigned promise, the inheritance of Thy Kingdom unto Thy servant, the undefiled infant, *N.*, now departed from us. And count us worthy to continue and end an undefiled and Christian life, and to be settled in the heavenly chambers with all Thy Saints.

And he exclaims:

For Thou art the Resurrection, and the life, and the repose of all Thy servants, and of Thy servant, the infant, *N.*, now taken from us, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Troparion (Sedalen), **TONE 6**:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars, elders and infants are together. Therefore, O Christ God, give rest unto the infant that has been taken from us, as Thou art the Lover of Mankind.

ODE 4

Irmos: *I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.*

Refrain: Give rest to the *soul of the* infant, O Lord.

Let us not lament the infant, but rather mourn for ourselves who sin always, that we may be delivered from Gehenna.

Thou hast deprived the infant of earthly delights, O Master. As the Righteous Judge, do Thou count him (*her*) worthy of heavenly good things.

Glory....

He that hath taken thee from the earth and numbereth thee with the choir of the Saints, hath shown thee a citizen of Paradise, O truly blessed infant.

Now and ever....

All we who are illumined know thee, O all-pure Theotokos, for thou hast given birth unto the Sun of Righteousness, O Ever-Virgin.

ODE 5

Irmos: Why hast Thou cast me from Thy face, O Never-setting Light? And why hast the alien darkness covered me, the wretched one? But turn me back, I pray Thee, and guide my paths unto the light of Thy commandments.

Refrain: Give rest to the *soul of the* infant, O Lord.

By Thy righteous judgment, Thou hast cut down like a green herb before it has completely sprouted, the infant that Thou hast taken, O Lord. But, as Thou hast led him (*her*) unto the divine mountain of eternal good things, do Thou plant him (*her*) there, O Word.

The sword of death has come and cut thee off like a young branch, O blessed one that hast not been tempted by worldly sweetness. But,

lo, Christ openeth the heavenly gates unto Thee, joining thee unto the elect, as He is deeply-compassionate.

Glory....

"Lament not for me, for I have in no way begun to be meet for weeping. But rather weep always for yourselves who have sinned, O kinsmen and friends," the dead infant cries out, "that, tested, you not receive torment."

Now and ever....

As for myself, I despair when I behold the multitude of my deeds. But when I take thought of thee who, beyond thought, gavest birth unto the Lord, O Mother of God, I am refreshed with hope, for thee alone do we have as our Intercessor.

ODE 6

Irmos: *I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to hades. And like Jonah I will pray: Raise me up from corruption, O God.*

Refrain: Give rest to the *soul of the* infant, O Lord.

As an Infant Thou wast laid in a manger, and Thou wast given unto the embrace of an aged man who had begotten infants in the womb. And before *this infant* has attained unto full stature, Thou hast led him (*her*) unto life. Therefore, we glorify Thee with thanksgiving.

Thou didst exclaim unto the Apostles, "Suffer the little children to come unto Me," O Word, "for My Kingdom is given unto such as are like unto them in wisdom." Do Thou count worthy of Thy light, therefore, the infant who has been translated unto Thee.

Glory....

Thou hast deprived Thine infant of earthly good things, that Thou mayest show him (*her*) a partaker of Thy Heavenly good things, inasmuch as he (*she*) has not transgressed Thy divine command. We glorify the boundless depth of Thy judgment, O Good One.

Now and ever....

We have thee as a Wall of refuge, an all-perfect Salvation for *our* souls, and a spacious Place in sorrows, O Maiden; and we will ever rejoice in thy light, O Sovereign Lady. Do thou also save us now from sufferings and misfortunes.

Then the irmos, as Katavasia. *And after the irmos, the Priest says the Litany and Prayer as after the Third Ode.*

Then the Kontakion, **TONE 8**:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

And the following ikosi:

No one is more pitiful than a mother, and no one is more wretched than a father, for their inward beings are troubled when they send forth *their* infants *before them*. Great is the pain of their hearts because of their children, and still more when these are pleasing of

speech, as they call to remembrance their words with the song: Alleluia.

For often before the grave they beat their breasts and say: "O my son, and sweetest child! Hearest thou not what thy mother saith? Behold, also, the womb that bore thee. Why speakest thou not with us, as once thou didst speak? But thou art silent and speaketh not with us: Alleluia."

"O God, God, Who hast summoned me: Be Thou the consolation of my household now, for a great lamentation has befallen them. For all have fixed their gaze on me, having me as their only-begotten one. But do Thou, Who wast born of a Virgin Mother, refresh the inward parts of my mother, and bedew the heart of my father with this: Alleluia."

Then (again) *the Kontakion*, **TONE 8**:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

ODE 7

Irmos: *The Hebrew Children in the furnace trampled underfoot the flame with boldness, and the fire was changed into dew as they sang: Blessed art Thou, O Lord God, unto the ages.*

Refrain: Give rest to the *soul of the* infant, O Lord.

Write Thine infant in the Book of the Saved, as Thou art the Lover of Mankind, O Compassionate One, that, rejoicing, he (*she*) may cry aloud unto the majesty of Thy glory: Blessed art Thou.

With Thy light, O Word, do Thou illumine the face of Thine infant who, in the Faith, has now been translated unto Thee at an untimely age, and sings unto Thee: O Lord God, blessed art Thou.

Glory....

Thy parting now appears to be a cause of sorrow unto them that love thee, but for thee, in truth, obtains joy and gladness. For thou, O infant, inheritest eternal life.

Now and ever....

Behold my affliction, O Virgin, which the multitude of my evils have brought upon me. And before I depart hence, by thy maternal prayers grant me refreshment, that God may be merciful unto me.

ODE 8

Irmos: *In his rage the Chaldean tyrant ordered the furnace to be heated sevenfold for the Godly Ones. But having seen them saved by a better might, he cried aloud unto their Maker and Redeemer: You Children, bless; you Priests, sing; you people, highly exalt Him unto all the ages!*

Refrain: Give rest to the *soul of the* infant, O Lord.

May Christ establish thee in the bosom of Abraham, in the abodes of rest, where is the joy of them that ever keep festival, in the places of release where living water is, Who didst become an infant for the sake of us who are crying out unto Him unceasingly: You Priests, sing; you people highly exalt Him unto the ages!

The constant memory of thy parting, in truth, has become for us a cause for sorrows and tears. For before tasting the beautiful things of this life, thou hast departed the earth and the bosom of thy

parents. But Abraham's bosom shall receive thee as an infant that had no part in any defilement.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

"Why do you mourn me, the infant that has been translated hence?" he (*she*) cries out invisibly, as he (*she*) lies *dead*. "For there is no cause for grief. For the joy of the righteous is appointed unto infants who have committed no deeds worthy of tears. For they sing unto Christ: You Priests, sing; you people, highly exalt Him unto the ages!"

Now and ever....

Arise to my help, O Theotokos. Attend unto my supplications and deliver me from the cruel judgment, from the rigorous searching out, from the darkness and fire, from the gnashing of teeth, from the slander of demons, and from every necessity, thou Hope of the hopeless, thou Life of the despairing.

ODE 9

Irmos: *Heaven was afraid and the ends of the earth were amazed, for God revealed Himself unto men in the flesh, and thy womb became more spacious than the heavens. Therefore, the leaders of men and of Angels magnify thee as Theotokos.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Christ Who didst become an Infant, yet without change; Who, of Thine own will, didst unite Thyself unto the Cross and didst behold the maternal affliction of her that gave Thee birth: Do Thou ease the sadness and cruel grief of the faithful parents of the dead infant, that we may glorify Thy majesty.

Having sent from on high, O King of all, and taken the blessed infant, like a pure bird unto the heavenly nest, O Master, Thou hast saved this soul from snares of many forms, and hast united it with the souls of the Righteous who are enjoying the delights of Thy Kingdom.

Glory....

Thou hast granted a heavenly abode, O Word of God, unto infants that have wrought no *evil*; for thus hast Thou been well-pleased, O Good One, to number Thy creature with them, the infant that now has come unto Thee. Do Thou Thyself ease the grief of his (*her*) parents, as Thou art all-compassionate and lovest mankind.

Now and ever....

With the eye of my heart I ever look unto thee who makest maternal prayer unto Him that was born of thee. For I cry out unto thee, O all-pure One: Do thou quench the passions of my soul, rouse me up early to repentance, O Maiden, and illumine me with thy light.

Then, the irmos, as Katavasia. After the irmos, *the Little Litany:*

According to the ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (*Practical Handbook for the Administration of Parish Needs*), this is the usual Little Litany and not the Little Litany for the Departed:

Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our Most-holy, Most-pure, Most-blessed and Glorious Lady Theotokos and Ever-Virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Priest exclaims:

For all the powers of Heaven praise Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Exapostilarion:

Now I am at rest and have found great release, for I have been translated from corruption, and have passed over unto life. O Lord, glory to Thee.

And the people (or the Choir) *repeat the Exapostilarion. Then the following verses with the Exapostilarion repeated after each:*

Vs. Man is as grass; his days are like the flower of the field.

Vs. For his spirit goes forth from him, and he ceases to be.

Vs. But the truth of the Lord abides unto the ages.

Glory...now and ever....

Now I have chosen the Maiden, the Mother of God, for Christ, the Redeemer of all was born of her. O Lord, glory to Thee.

And immediately the Priest exclaims:

For holy art Thou, O our God, Who restest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And they sing:

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Holy Immortal. Have mercy on us.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us.

Then the Deacon says:

Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee.

Choir: Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee.

Reader: **Vs.** Return, O my soul, unto thy rest, for the Lord has dealt bountifully with thee. *(114:6)*

Choir: Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee.

Reader: Blessed is the way in which thou shalt walk, O soul.

Choir: For a place of rest is prepared for thee.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The First Epistle to the Corinthians (*Pericope 162—1 Cor. 15:39-45*):

Brethren, all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a physical body; it is raised a spiritual body. There is a physical body, and there is a spiritual body. And so it is written: "The first man Adam was made a living soul." The last Adam was made a lifegiving Spirit.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** *His* soul shall abide amid good things. *(24:13)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 21—John 6:35-39*):

The Lord said to the Jews that came unto Him: "I am the Bread of Life. He that comes unto Me shall never hunger, and he that believes in Me shall never thirst. But I said unto you that you also have seen Me, and believe not. All that the Father gives Me shall come unto Me, and him that comes unto Me I will in no way cast out. For I came down from Heaven, not to do Mine own will, but the will of the Father Who has sent Me. And this is the will of the Father Who has sent Me, that of all which He has given Me I should lose nothing, but should raise it up again at the Last Day."

Choir: Glory to Thee, O our God, glory to Thee.

And immediately the last kiss is given, while the Choir sings these Stikhera, **TONE 8** *(Special Melody: "O most-glorious wonder.... "):*

Who would not weep, O my child, because of thy lamented translation from this life? For as an immature infant from thy mother's embrace, like a bird thou hast quickly taken flight, and thou hast fled unto the Creator of all. Who would not weep, O child, seeing thy clear face faded, which before was beautiful like a lily?

Who would not sigh, O my child, and not cry out with weeping at thy great comeliness and the beauty of thy life? For as a ship that leaves no wake, so hast thou departed quickly from sight. Come, my friends, kinsmen and neighbors, together with me let us kiss him (*her*) whom we are committing to the grave.

Death is a release for infants, for they have been made manifest as non-partakers of the evils of life, and have attained unto rest and heavenly gladness, rejoicing in the bosom of Abraham. And now they make glad and keep festival with the divine choirs of holy infants, for they have escaped pure from the corruption of love of sin.

Glory...(**TONE 6**):

Painful to Adam was the tasting of the tree in Eden, when the serpent spewed forth his poison. For thereby did universal death enter in, devouring man. But then the Master came, cast down the serpent, and gave us rest. Let us, therefore, cry out unto Him. Do Thou spare, O Savior, him (*her*) whom Thou hast taken, *and* give him (*her*) rest with Thine Elect.

Now and ever...*(Theotokion)*:

As thou art the alleviation of the sorrowful and the deliverance of the weak, O Theotokos Virgin, do thou save the city and the people, O Peace for them that are at enmity, O calm for them that are storm-tossed, O only Protectress of the faithful.

Then, the Trisagion. After Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen. *Then the Troparion:*

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

And the Priest makes commemoration, as usual, saying the Litany and Prayer as after the Third Ode.

Then the Deacon says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

Do Thou Who rose from the dead, and hast dominion over both the living and the dead, Christ our True God, by the prayers of Thy most-pure Mother, and of all Thy Saints, settle in Thy holy tabernacles the soul of the infant, *N.*, who has been translated from us, and number him (*her*) with the Righteous, as Thou art good and the Lover of Mankind.

Choir: Amen.

And after the Dismissal, the Priest says:

May thy memory be eternal, O thou worthily-blessed and ever-memorable infant, *N.*.

And the Choir sing thrice: Memory Eternal.

Then the Priest says this Prayer:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord, Who guardest infants in this present life, and in the age to come hast prepared for them a spacious place, the bosom of Abraham, and, for their purity, radiant angelic abodes wherein the souls of the Righteous dwell: Do Thou Thyself, O Master Christ, receive in peace the soul of Thy servant, the infant, *N.*. For Thou hast said, "Suffer the little children to come

unto Me, for of such is the Kingdom of Heaven." For unto Thee are due all glory, honor and worship, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And taking up the body, they go to the grave, the Priests and Deacons, and all the clergy, preceding them, singing: Holy God.... *And when the remains have been laid in the grave, the presiding Priest, taking a shovel, scatters earth into the grave, saying:*

The earth is the Lord's, and the fullness thereof, the world, and all that dwell therein.

And they depart, giving thanks unto God.

34.

THE OFFICE FOR THE BURIAL OF A LAYMAN.

The particulars concerning the preparation of the deceased for burial may be found in the section "Preparation of the Body for Burial" preceding the Funeral Offices.

When an Orthodox Believer has died, his/her relatives immediately send for the Priest, who, having come to the house in which the remains of him/her that has fallen asleep lie and having put on his Epitrachelion and put incense in the censer, censes the body of the deceased and them that stand about; and he begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

And they that are standing about begin:

[Amen.] Holy God....Glory...O Most-holy Trinity....Glory...Lord, have mercy...Our Father...For Thine is the Kingdom.

Amen and Holy God... is sung, but the rest is said by the Reader, as usual.

And immediately they sing these Troparia, **TONE 4**:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*) soul may be saved.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

They that are standing about sing the responses.

Singers: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Singers: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says this Prayer (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Singers: Amen.

Deacon: Wisdom.

Singers: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Singer: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him (*her*) rest in the bosom of Abraham and number him (*her*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Singers: Amen.

And if all things are now ready for the departure, the Priest begins again: Blessed is our God..., *and we begin to sing,* Holy God..., *with fear and all compunction. And taking up the remains of him/her that has fallen asleep, we go forth unto the temple, preceded by the Priest(s) with candles, and the Deacon with the censer. And when they have come unto the temple, the remains are placed in the porch (or in the temple, as is the custom in Russia).*

If, however, the Priest does not take part in the bringing of the deceased from the home (or where the remains may be) to the temple, then the beginning of the Burial is appointed according to the following model: Having opened the curtain of the Holy Doors, the Priest goes out to the deceased, gives lit candles to the people, and, having censed around the coffin, begins, as usual, Blessed is our God.... Then the Trisagion is sung, followed by Psalm 90(1).

And they begin with Psalm 90(1), which is said by the Reader:

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

And after this, they sing with a loud voice:

Blessed art Thou, O Lord, teach me Thy statutes. The undefiled in the way: Alleluia.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 1st Stasis of the 17th Kathisma (Ps. 118(19)). Then the first verse of the Stasis is begun as designated below. In Parish practice, however, usually only two or three verses are sung, although, in imitation of the Lamentations sung at the Burial of the Savior, it is preferable to sing the 17th Kathisma in full.

And the first Stasis of the "Undefiled" is sung in **TONE 6**. *And at the end of each verse we sing:* Alleluia.

Blessed are the undefiled in the way, who walk in the Law of the Lord. Alleluia.

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him. Alleluia.

For they that work no iniquity have walked in His ways. Alleluia.

And the rest of the 1st Stasis in order, as printed before this *Office*.

Glory.... Alleluia.

Now and ever.... Alleluia.

Then the Deacon says the Little Litany for the Departed:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest says this Prayer (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after this they begin the second Stasis in **TONE 5**, *in which also, at the ending of a verse, we say:* Have mercy upon Thy servant.

The Choir begins:

Thy commandments: Have mercy upon Thy servant.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 2nd Stasis of the 17th Kathisma. Then the first verse of the Stasis is begun as designated below. See the Note before the 1st Stasis.

Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments. Have mercy upon Thy servant.

They that fear Thee shall see me and be glad, for on Thy words have I set my hope. Have mercy upon Thy servant.

I have known, O Lord, that Thy judgments are righteousness, and with truth Thou hast humbled me. Have mercy upon Thy servant.

And the rest of the 2nd Stasis in order, as printed before this *Office*.

Glory.... Have mercy upon Thy servant.

Now and ever.... Have mercy upon Thy servant.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., and the Exclamation, For Thou art the Resurrection....

And after this *they begin the third Stasis in* **TONE 3**, in which also, at the ending of a verse, we say: Alleluia.

The Choir begins:

Thy Name: Alleluia.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 3rd Stasis of the 17th Kathisma. Then the first verse of the Stasis is begun as designated below. See the Note before the 1st Stasis.

Look upon me and have mercy on me, according to the judgment of them that love Thy name. Alleluia.

Order my steps according to Thy word, and let no iniquity have dominion over me. Alleluia.

Deliver me from the false accusation of men, and I will keep Thy commandments. Alleluia.

And the rest of the 3rd Stasis in order, as printed before this *Office*.

And immediately after the end of the third Stasis (but without "Glory" and "Now and ever"), **TONE 5**:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting:

Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant and establish him (*her*) in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant who has fallen asleep, overlooking all his (*her*) transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no

beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., and the Exclamation, For Thou art the Resurrection....

And after the Exclamation, we sing the present Troparia, **TONE 5***:*

Give rest with the Righteous unto Thy servant, O our Savior, and settle him (*her*) in Thy courts, as it is written, overlooking, as Thou art good, his (*her*) transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory....

And every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Canon for the Departed is sung, the Acrostic of which is: Unto him that has departed I will sing the sixth song (the composition *of Theophanes*), **TONE 6***:*

ODE 1

Irmos: When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.

According to custom the following *refrain* is sung:

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

In the heavenly chambers the noble Martyrs ever entreat Thee, O Christ: "The faithful whom Thou hast translated from earth do Thou count worthy to receive eternal good things."

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Having adorned all things, Thou didst fashion me a living being, consisting of humanity, placed between lowliness and majesty. Therefore, give rest unto the soul of Thy servant, O Savior.

Glory to the Father, and to the Son, and to the Holy Spirit:

In the beginning Thou didst establish me as an inhabitant and husbandman of Paradise. But, having transgressed Thy commandment, Thou didst cast me out. Therefore, give rest unto the soul of Thy servant, O Savior.

Now and ever and unto ages of ages. Amen.

He Who, at first, from a rib didst fashion Eve, our first mother, from thy most-pure womb didst clothe Himself in flesh, by which the power of death was destroyed, O pure One.

ODE 3

Irmos: There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Thy Martyrs, having suffered according to the law, O Giver of Life, and having been adorned by Thee with crowns of victory, fervently mediate eternal redemption for the faithful one who has departed this life.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

At first having instructed me, the prodigal, with many signs and wonders, finally, as Thou art compassionate, Thou Thyself didst empty Thyself. And having found me whom Thou didst seek, Thou also hast saved me.

Glory....

Do Thou, O Good One, count him (*her*) that has departed unto Thee from the transitory streams of corruption, worthy to abide, with joy, in the eternal habitations, being justified by faith and Grace.

Now and ever....

There is none that is undefiled save thee, O most-pure Mother of God, for thou alone hast conceived in thy womb the True God Who is from everlasting, and Who hath broken the power of death.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., and the Exclamation, For Thou art the Resurrection....

Then *the Sedalen*, **TONE 6**:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars are together. Therefore, O Christ God, give rest unto Thy servant, as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O all-holy Theotokos, forsake me not in my lifetime, entrust me not to human protection. But do thyself defend me and have mercy on me.

ODE 4

Irmos: *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Revealing *unto them* knowledge of a greater Wisdom and the blessedness of *Thy* most-perfect gifts, O Master, Thou hast numbered the ranks of Martyrs with the Angels.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Deem worthy to receive Thy most-precious glory him (*her*) that has been translated unto Thee, O Christ, where is the abode of them that make glad, and the pure voice of rejoicing.

Glory....

By Thy divine might do Thou accept him (*her*) that is crying out, whom Thou hast taken from the earth, making him (*her*) a child of the Light, and purifying him (*her*) from the gloom of sin, O Greatly-merciful One.

Now and ever....

O most-pure Chalice, undefiled Temple, all-holy Ark, virginal Place of sanctification: the Master hast chosen thee, the comeliness of Jacob.

ODE 5

Irmos: *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

As a sacred whole-offering, and as the first-fruits of the human race, the Martyrs were presented unto God Who hath glorified them. And they ever mediate salvation for us.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Count worthy of residence in Heaven and distribution of gifts, O Lord, Thy faithful servant who has fallen asleep before us, granting him (*her*) remission of sins.

Glory....

O Compassionate One, Who alone art by nature the Lover of Mankind, Who, in truth, art an unfathomable abyss of goodness: Do Thou deem worthy of Thy Kingdom him (*her*) that has departed this life, O Only Immortal One.

Now and ever....

He Who was born of thee to the world, O Sovereign Lady, hath become the Stronghold, the Song and the Salvation of the perishing, delivering from the gates of hades them that, with faith, call thee "blessed."

ODE 6

Irmos: Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

O Good One Who wast nailed to the Cross, Thou hast gathered unto Thyself the ranks of Martyrs who imitated Thy sufferings. Therefore, we entreat Thee: Grant rest unto him (*her*) that now has been taken unto Thee.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

In the dread day when Thou shalt come in Thine ineffable glory upon the clouds to judge the whole world, be Thou well-pleased, O Redeemer, that Thy faithful servant whom Thou hast received from the earth may meet thee with brightness.

Glory....

As Thou art the Fountain of Life, O Master, Who bringest out *to freedom* Thy servants who were bound, having struggled in a godly manner, do Thou settle in the delights of Paradise Thy servant who has departed unto Thee in faith.

Now and ever....

Having transgressed the divine commandment of God, we were returned to the earth. But, for thy sake, O Virgin, we have been lifted up from earth to Heaven, having shaken off the corruption of death.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., and the Exclamation, For Thou art the Resurrection....

Then *the Kontakion,* **TONE 8**:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou

return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

And again:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

ODE 7

Irmos: An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Redeemed by Thy Blood from the first transgression, and sprinkled by their own blood, the Martyrs manifestly imitated Thy sacrifice: Blessed art Thou, O God of our fathers.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Thou hast put to death arrogant death, O Life-originating Word. Do Thou receive him that has fallen asleep with faith in Thee, O Christ, singing and chanting: Blessed art Thou, O God of our fathers.

Glory....

Having given life unto me, a man, by Thy divine breath, O Master Who hast Thine origin in God, count him that has departed this life worthy to hymn Thee, O Savior: Blessed art Thou, O God of our fathers.

Now and ever....

Being higher than all creation, O most-undefiled One, thou hast conceived God Who hath smashed the gates of death and crushed its might. Therefore, O pure One, we the faithful hymn thee as Mother of God.

ODE 8

Irmos: From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Manifesting mighty feats, O passion-bearing Martyrs of Christ, you were adorned with crowns of victory, crying out unto Christ: We highly exalt Thee, O Christ, unto the ages.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

As Thou art deeply-compassionate, do Thou accept with tranquillity and grant rest unto the faithful that have departed this life in sanctity, and have been taken unto Thee, the Master, highly exalting Thee unto all the ages.

Glory....

Be Thou well-pleased, O Savior, to settle now in the land of the meek them that have fallen asleep before us, being justified by grace and their faith in Thee, highly exalting Thee unto all the ages.

Now and ever....

We all call thee "blessed", O all-blessed One, for, in truth, thou gavest birth unto the blessed Word Who became flesh for our sakes, Whom we highly exalt unto all the ages.

ODE 9

Irmos: *It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Hope fortified the ranks of Martyrs, and, with strength, carried them as on wings toward Thy love, by this, truly prefiguring the future unshakeable repose, of which do Thou count worthy, O Good One, the faithful one that has been taken.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Be Thou well-pleased, O Christ, to apportion Thy bright and divine radiance unto him (*her*) that has departed in faith, as Thou only art merciful, granting him (*her*) rest in the bosom of Abraham, and counting him (*her*) worthy of eternal blessedness.

Glory....

As Thou art good and deeply-compassionate by nature, Who desirest mercy and art an abyss of deep compassion, do Thou establish where Thy radiance shines, O Savior, him (*her*) whom Thou hast translated from this place of misery and the shadow of death.

Now and ever....

We know thee, O pure One, as the holy Tabernacle, the Ark, and the Tablet of law and grace. For forgiveness is granted for thy sake unto them that are justified by the Blood of Him that became incarnate from thy womb, O all-undefiled One.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., and the Exclamation, For Thou art the Resurrection....

We begin the idiomela of John the Monk:

(TONE 1) What sweetness of life abides unaccompanied with grief? What glory stands unchanged upon earth? All things are but most-feeble shadows; all things are but most-deluding dreams. Yet a moment and death takes all these things. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, as the Lover of Mankind give rest unto him (*her*) whom Thou hast chosen.

(TONE 2) Woe is me! What manner of struggle has the soul when it is parted from the body? Alas, how much, then, does it weep, and there is none to have mercy on it! It lifts up its eyes unto the Angels; of no effect does it pray. It stretches out its hands unto men; it finds none to help. Therefore, my beloved brethren, meditating on our brief life, let us entreat rest from Christ for him (*her*) that has departed, and for our souls great mercy.

(TONE 3) All human things are vanity which remain not after death. Riches abide not, neither does glory accompany *us* on the way. For when death has come, all these things vanish. Therefore, let us cry out unto the Immortal Christ: Give rest unto him (*her*) that has been taken from us, where is the abode of all them that rejoice.

(**TONE 4**) Where is worldly inclination? Where is temporary dreaming? Where are the gold and silver? Where is the multitude of servants and their clamor? All dust, all ashes, all shadows! But, come, let us cry out unto the Immortal King: O Lord, count worthy of Thine eternal good things him (*her*) that has been taken from us, giving him (*her*) rest in Thy blessedness that grows not old.

(**TONE 5**) I remembered the Prophet who cried out: "I am earth and ashes." And again I looked into the graves and beheld the bones laid bare. And I said, "Who then is the king or the warrior, the rich man or the poor man, the righteous or the sinner?" Yet give rest with the Righteous, O Lord, unto Thy servant.

(**TONE 6**) To me Thy life-effecting command was origin and substance, for having willed to fashion me a living creature out of invisible and visible nature, Thou didst create my body from the earth, and gavest me a soul by Thy divine and lifegiving breath. Therefore, give rest unto Thy servant, O Christ, in the land of the living and in the habitations of the Righteous.

(**TONE 7**) In the beginning having made man according to Thine Image and Likeness, Thou didst set him in Paradise to reign over Thy creation. But having been deceived by the envy of the devil, he partook of the food, becoming a transgressor of Thy commandments. Therefore, Thou didst condemn him, O Lord, to return again unto the earth from which he was taken, and to entreat repose.

(**TONE 8**) I weep and I wail, when I consider death and behold our beauty, fashioned according to the Image of God, lying in the graves disfigured, bereft of glory, not having form. O wonder! What is this mystery concerning us? How have we been given over to corruption? How have we been wedded unto death? In truth, as it is written, by the command of God Who givest rest unto him (*her*) that has been taken hence.

The Beatitudes, **TONE 6**:

In Thy Kingdom remember us, O Lord, when Thou comest into thy Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

O Christ, Who, in anticipation, madest the Thief who cried out unto Thee on the Cross, "Remember me," a citizen of Paradise because of his repentance, count me who am unworthy, worthy also *of this*.

Blessed are the pure in heart, for they shall see God.

O Thou Who rulest over life and death, give rest in the courts of the Saints him (*her*) whom Thou hast taken from temporal things; and remember me, when Thou comest into Thy Kingdom.

Blessed are the peacemakers, for they shall be called the sons of God.

O Thou Who rulest over souls and bodies, in Whose hands is our breath, O Consolation of them that are afflicted: Give rest in the land of the Righteous unto Thy servant whom Thou hast taken.

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

May Christ give thee rest in the land of the living and open unto thee the gates of Paradise, and declare thee a citizen of the Kingdom. And may He grant thee forgiveness for those things wherein thou hast sinned in life, O thou who lovest Christ.

Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.

Let us go forth and gaze into the graves, for man is naked bones, food for the worms, and stench. And let us learn what riches are, and comeliness, strength and beauty.

Rejoice and be exceedingly glad, for great is your reward in Heaven.

Let us give ear unto what the Almighty saith: Woe unto them that seek to behold the terrible day of the Lord! For it is darkness; for all things shall be tried with fire.

Glory to the Father, and to the Son, and to the Holy Spirit:

I bow down in worship unto Him that hath no beginning, birth or procession, the Father Who begat; I glorify the Son that is begotten; I hymn the Holy Spirit Who shines together with the Father and the Son.

Now and ever, and unto ages of ages. Amen.

How didst thou spill out milk from thy breasts, O Virgin? How didst thou nourish the Nourisher of Creation? He knoweth Who didst spill out water from the rock; streams of water for a thirsting people, as it was written.

Then the Deacon says:

Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.

Choir: Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.

Reader: **Vs.** Unto Thee, O Lord, will I cry, O my God. *(27:1)*

Choir: Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.

Reader: Blessed is the way in which thou shalt walk today, O soul.

Choir: For a place of rest is prepared for thee.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Thessalonians.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The First Epistle to the Thessalonians (*Pericope 270—1 Thess. 4:13-17*):

Brethren, I would not have you to be ignorant concerning those who are asleep, that you sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so will God bring with Him those also who die in Jesus. For this we say unto you by the word of the Lord: that we who are alive and remain unto the coming of the Lord, shall not precede those who have died. For the Lord Himself, with a shout of command, with the voice of the Archangel and with the trumpet of God, shall come down from Heaven; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 16—John 5:24-30*):

The Lord said to the Jews that came unto Him: "Verily, verily I say unto you, he that hears My Word and believes in Him that sent Me, has eternal life and shall not come into condemnation, but passes from death unto life. Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father has life in Himself, so has He given to the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming in which all that are in the graves shall hear the voice of the Son of God and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I can of Mine own Self do nothing. As I hear, I judge; and My judgment is just, for I seek not Mine own will, but the will of the Father Who has sent Me."

Choir: Glory to Thee, O our God, glory to Thee.

And *the Deacon* says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And when this is finished, the First Priest (or the Bishop, if one be present) shall say the Prayer, O God of spirits..., *as he stands near the deceased (and in like manner all the Priests that may be present).*

[But, let it be known that, whenever the Deacon says the Litany, each of the Priests, according to rank, says in a low voice (i.e., secretly) *this Prayer while standing near the deceased and then the Exclamation,* For Thou art the Resurrection.... *But, as mentioned above, at this point the Prayer,* O God of spirits..., *is said by the First Priest (or Bishop) in a loud voice.]*

And after the Exclamation, the last *kiss is given. And we sing the following Stikhera,* **TONE 2**, *according to the Special Melody: When Joseph of Arimathaea...:*

Come, brethren, let us give the last kiss unto the dead, giving thanks unto God. For he (*she*) has vanished from among his (*her*) kinsmen and hastens to the grave. For him (*her*) there is no anxiety concerning vain things and the much-suffering flesh. Where now are his (*her*) kinsmen and his (*her*) friends? Behold, we are parted. Let us pray unto the Lord that He will give him (*her*) rest.

What, O brethren, is this parting? What is this weeping, what is this lament at the present hour? Come, therefore, let us kiss him (*her*) that was with us but a little while; for he (*she*) is given unto the grave, he (*she*) is covered with a stone, he (*she*) abides in darkness, he (*she*) is buried with the dead, and now is parted from all his (*her*) kinsmen and friends. Let us pray unto the Lord that He will give him (*her*) rest.

Now is life's evil triumph of vanities destroyed. For the soul has vanished from its dwelling place, the clay is ashen, the vessel is shattered, it is voiceless, has no feeling, is dead and motionless. Committing him (*her*) unto the grave, let us pray unto the Lord that He will give him (*her*) rest unto the ages.

With what can we compare our life? In very truth unto a flower, smoke and the morning dew. Come, therefore, let us gaze openly at the graves. Where is the beauty of the body, where is its youth? Where are the eyes and the fleshly form? All are consumed like the grass, all have been destroyed. Come, let us fall down before Christ with tears.

Great is the weeping and lamentation, great is the groaning and agony at the parting of the soul. Hades and destruction *await*. This transitory life is a fleeting shadow and an illusive dream; and the toil of earthly life an unseemly fantasy. Let us flee far away from every worldly sin, that we may inherit heavenly things.

As we look upon him (*her*) that lies dead before us, let us all accept the image of our final hour. For he (*she*) vanishes like smoke from the earth, is withered like a flower, is cut down like grass, is wrapped in sackcloth and concealed in the earth. As we leave him (*her*) hidden from sight, let us pray unto Christ that He will give him (*her*) rest unto the ages.

Come, you descendants of Adam, let us look upon him (*her*) that is laid low in the earth, all the comeliness according to our Image stripped away, dissolved in the grave by decay, consumed by worms

in darkness, and concealed by the earth. As we leave him (*her*) hidden from sight, let us pray unto Christ that He will give him (*her*) rest unto the ages.

When the soul is about to be carried away from the body with violence by dread Angels, it forgets all kinsmen and acquaintances and is troubled concerning standing before the tribunal that is to come, that shall pass judgment upon vain things and much-toiling flesh. Then, entreating the Judge, let us all pray that the Lord will forgive him (*her*) the things that he (*she*) has done.

Come, brethren, let us look into the grave upon the dust and ashes from which we were formed. Where do we go now? What have we become? Who is poor, or who is rich? Who is the master, and who is the freeman? Are not all dust? The beauty of the countenance is gone, and death has withered up all the bloom of youth.

In truth vanity and corruption, all the things of life, are illusions and inglorious. For we all shall pass away, we all shall die, kings and princes, judges and rulers, rich and poor, and all of mankind. For now, they who once were alive, are cast into the grave. Let us pray that the Lord will give them rest.

Now all the bodily organs seem to be idle which, such a short time ago were active; all are useless, dead, unconscious. For the eyes are closed, the feet are bound, the hands lie helpless, and with them the ears; the tongue is closed in silence, committed to the grave. In truth all human things are vanity.

Save them that put their trust in thee, O Mother of the Sun that setteth not, O Begetter of God. With thy prayers entreat the Most-good God, we pray, that He will give rest unto him (*her*) that now has been taken away, where the souls of the Righteous repose. Show him (*her*) to be an heir of divine good things, in the courts of the Righteous, unto memory eternal, O all-undefiled One.

Glory...(**TONE 6**):

Beholding me voiceless and deprived of breath, weep for me, O brethren and friends, kinsmen and acquaintances. For yesterday I conversed with you, and suddenly the dread hour of death came upon me. But come, all you that love me, and kiss me with the last kiss. For no more will I walk with you or converse with you. For I depart unto the Judge with Whom there is no respect of persons. For slave and master stand together before *Him*, king and warrior, rich and poor, in equal worthiness; for each, according to his deeds, is glorified or put to shame. But I beg and entreat you all, that you pray without ceasing unto Christ God for me, that I not be brought down unto the place of torment according to my sins, but that He will appoint me to the place where is the light of life.

Now and ever...*(Theotokion*—**SAME TONE***)*:

By the prayers of her that gave Thee birth, O Christ, and of Thy Forerunner, of the Apostles, Prophets, Hierarchs, Venerable Ones and the Righteous, and of all the Saints, give rest unto Thy servant who has fallen asleep.

Then, the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Choir:* Amen. *Then the Troparia,* With the souls of the righteous departed..., *and the rest.* Then *the Deacon* says the Litany, Have mercy on us, O God..., while the First *Priest says* (secretly) the *Prayer,* O God of spirits... and the *Exclamation,* For Thou art the resurrection.... *And after the Exclamation,* Glory...now and ever..., *and the Dismissal:*

Although not printed in the ***Trebnik***, the order for the Dismissal is, as follows:

The Deacon says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him (*her*) rest in the bosom of Abraham and number him (*her*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

Then the Bishop (or the First Priest) himself says this thrice:

May thy memory be eternal, O our worthily-blessed and ever-memorable brother (*sister*).

And the Choir sings thrice: Memory Eternal.

And immediately the Bishop, if one be present, or the Priest, reads aloud the Parting Prayer:

May the Lord Jesus Christ, our God, Who gavest a divine command unto His holy Disciples and Apostles, that they should bind and loose them that had fallen into sin, and, again, that we, having received this from them, should, likewise, grant remission, forgive thee, spiritual child, that which thou hast done in the present age, whether voluntary or involuntary, now and ever, and unto the ages of ages. Amen.

Now, however, instead of this short *Parting Prayer*, it is customary to read the following, more extensive *Prayer of Absolution*. Being printed separately, when the Bishop or Priest has finished reading it, he lays it in the hand of the deceased.

PRAYER OF ABSOLUTION

May our Lord Jesus Christ, by His divine grace, and also by the gift and power given unto His holy Disciples and Apostles, that they should bind and loose the sins of men (For He said unto them, "Receive the Holy Spirit. Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained" *(John 20:22-23)*. "*And* whatsoever you shall bind *or loose* on earth shall be bound *or loosed* in Heaven" *(Matt. 18:18)*.) and which also has been handed down to us from them as their successors, absolve this my spiritual child, *N.*, through me who am unworthy, from all things wherein, as a human, he (*she*) has sinned against God, whether by word or by deed, whether by thought and with all his (*her*) senses, whether voluntarily or involuntarily, whether by knowledge or in ignorance. And if he (*she*) be under the ban or excommunication of a Bishop or of a Priest; or if he (*she*) has brought upon himself (*herself*) the curse of his (*her*) father or mother; or has fallen under his (*her*) own curse; or has transgressed by any oath; or has been bound, as a human, by any sins whatsoever, but has repented of these with a contrite heart, may He absolve him (*her*) also from all these faults and bonds. And may all those things that proceed from the infirmity of *human* nature be given over unto oblivion and may He forgive him (*her*) everything, for the sake of His Love for Mankind, through the

prayers of our most-holy and most-blessed Sovereign Lady, the Theotokos and ever-Virgin Mary, of the holy, glorious and all-praised Apostles, and of all the Saints. Amen.

And so, taking up the remains, we go forth to the grave, followed by all the people, and preceded by the Priest(s) (and Bishop, if there be), *and singing,* Holy God.... Glory.... O Most-holy Trinity.... Glory.... Lord, have mercy.... Our Father..., *and the rest. And they lay the remains in the grave. And the Bishop (or the Priest), taking a shovelful of dirt, casts it crosswise upon the remains, saying:*

The earth is the Lord's, and the fulness thereof, the world and all that dwell therein.

And after this he pours oil from the shrine-lamp over the remains, or scatters ashes out of the censer over them. And so they fill the grave in the usual way, while the Troparia, With the souls of the righteous departed..., *and the rest are sung. And the Dismissal* is said by the Bishop or the Priest.

35.

THE DEPARTURE OFFICE FOR MONKS.

This Office is also used for departed Nuns (with appropriate changes).

When one of the Monks goes to the Lord, inasmuch as it is not fitting that his body be washed, nor in any way to be seen naked, a Novice shall wipe his remains with a sponge and warm water, first making with the sponge the Sign of the Cross on the forehead of the deceased, then on the breast, on the hands, on the feet and on the knees, and nothing more. And then he brings a clean cassock and clothes him, the old one first having been removed in such a way that his nakedness is not seen. And when he has been clothed, they place on his head the Koukoulion (Cowl). *If he is of the Great Schema, the "helmet" is put over the head and brought down to the beard so that the face of his remains is not visible. Then the Analav is put on him along with the Pallium* (Outer Riasa), *according to his rank; and he is girded with a leather belt and shod with sandals. (But if he is of the Lesser Schema, then only the Vlasyanitsa and the Cassock are put on him, and on his head the [Klobuk]. Then his Mantiya is spread out flat and the remains are placed on the Mantiya which is extended from foot to head. And it is thus at the burial of a Monk of this rank that the front edges of the Mantiya are cut into three strips on both sides, from bottom to top, and the remains are wrapped in the Mantya, with the edges brought together to wrap the remains. And beginning at the head three crosses are made with the strips: one at the head, a second over the breast, and a third over the knees; the remaining two parts are used to cover and bind the feet.*

The above rubrics presuppose the traditional monastic garments from olden times. In modern times, the deceased is usually clothed in all his monastic garments, with the face covered by his customary head-covering (usually turned around so as to better cover the face). According to contemporary Athonite practice, the Mantiya is spread out and the deceased is wrapped in it at an angle (on the diagonal). And three crosses are sown with a heavy white thread and, with only a few stitches, are affixed at the forehead, chest and midway between the knees and ankles.

If the deceased be a Priest, customarily he is vested in Epitrachelion and Cuffs, as well. In some places, whether the deceased be a Priest or not, his tonsuring Cross and candle are put in his hands.

After this, the Priest whose turn it is to serve, i.e., the Priest on duty, *is summoned, and having put on his Epitrachelion and put incense in the censer, he makes the usual beginning:*

Blessed is our God, always, now and ever, and unto the ages of ages.

And we begin:

[Amen.] Holy God....Glory...O Most-holy Trinity....Glory...Lord, have mercy...Our Father...For Thine is the Kingdom.

Amen and Holy God... is sung, but the rest is said by the Reader, as usual.

And the usual Troparia, **TONE 4**:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*) soul may be saved.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Brethren: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Brethren: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

The Priest says this Prayer (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of

brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Brethren: Amen.

Deacon: Wisdom.

Brethren: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Brethren: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him (*her*) rest in the bosom of Abraham and number him (*her*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Brethren: Amen.

After this the brethren take up the remains of the deceased and bear them to the church; and if it be a Priest who a departed brother, his remains are placed in the middle of the Temple, but if he is not, in the Narthex.

It is the custom in many places, whether Priest or not, to place the remains in the middle of the church.

And when the time comes to sing the Departure Hymn over the deceased, the Candle-lighter goes and strikes the [large Semandron], making three stases; and thus he assembles the brethren. And the Sacristan distributes candles and they light them.

Then the Deacon exclaims: Bless, Master. *And the Priest begins as usual:* Blessed is our God....

And we begin Psalm 90(1):

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Then the brethren sing "Alleluia" **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed is he whom Thou hast chosen and taken *to Thyself, O Lord. (64:5)*

Brethren: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: His memory is from generation to generation. *(101:13)*

Then *these Troparia* **(TONE 8)**:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul of Thy servant. For he (*she*) has placed his (*her*) hope in Thee, our Creator and Fashioner, and our God.

Glory...

(Repeat)

Now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

And immediately:

Blessed art Thou, O Lord, teach me Thy statutes.

The undefiled in the way: Blessed art Thou, O Lord:

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 1st Stasis of the 17th Kathisma (Ps. 118(19)).

And the first Stasis of the "Undefiled" is sung in **TONE 6** *up to* (but not including the verse) I am Thine.... *The "Undefiled" is sung in two stases here. And at the end of each verse we sing:* Blessed art Thou, O Lord.

Blessed are the undefiled in the way, who walk in the Law of the Lord. Blessed art Thou, O Lord..

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him. Blessed art Thou, O Lord.

For they that work no iniquity have walked in His ways. Blessed art Thou, O Lord.

And the rest of the 1st Stasis in order, as printed before the *Office for the Burial of a Layman*, up to the section designated "Middle."

And when they come to the final verse, that is,

I will never forget Thy statutes...

they sing it three times, to which is added the refrain, Blessed art Thou, O Lord. *And immediately the* Little *Litany* for the Departed is said *by the Deacon:*

Again and again in peace let us pray to the Lord.

Brethren: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Brethren: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

And the secret Prayer, O God of spirits..., is said *by the Priest; and the Exclamation*, For Thou art the Resurrection.... *And after this we begin the second Stasis* in **TONE 5**

I have sought after Thy statutes. I am Thine, save me.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 2nd Stasis of the 17th Kathisma.

And at the end of each verse: I am Thine, save me.

I am Thine, save me, for I have sought after Thy statutes. I am Thine, save me.

Sinners have awaited me to destroy me; but Thy testimonies have I understood. I am Thine, save me.

I have seen a limit to all perfection, but exceedingly broad is Thy commandment. I am Thine, save me.

And the rest of the 2nd Stasis in order.

And when we begin the verse, Look upon me and have mercy on me..., *we sing this [part] in* **TONE 3**. *At the end of each verse we say:* In Thy Kingdom, O Lord, remember Thy servant.

Look upon me and have mercy on me, according to the judgment of them that love Thy name. In Thy Kingdom, O Lord, remember Thy servant

Order my steps according to Thy word, and let no iniquity have dominion over me. In Thy Kingdom, O Lord, remember Thy servant

Deliver me from the false accusation of men, and I will keep Thy commandments. In Thy Kingdom, O Lord, remember Thy servant

---

And the rest of the Stasis in order.

And the final verse, that is,

My soul shall live and it shall praise Thee...

we sing three times, singing after each: In Thy Kingdom, O Lord, remember Thy servant.

This appears to be an error, as the final verse actually is:

I have gone astray like a sheep that is lost; seek Thy servant, for Thy commandments have I not forgotten.

And immediately, **TONE 5**:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant and establish him (*her*) in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant who has fallen asleep, overlooking all his (*her*) transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

And the Little *Litany* for the Departed is said *by the Deacon. And the Prayer,* O God of spirits..., and the Exclamation, For Thou art the Resurrection...*as said before by the Priest.*

And after the Exclamation, the Troparion, **TONE 5***:*

Give rest with the Righteous unto Thy servant, O our Savior, and settle him (*her*) in Thy courts, as it is written, overlooking, as Thou art good, his (*her*) transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

And after the Theotokion, Psalm 50(1) is read:

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And then we begin these Antiphons:

Antiphon I, **TONE 1***:*

I cry unto Thee: When I am afflicted, hearken unto mine infirmity, O Lord.

The hermits remain in unceasing divine desire, being apart from the vain world.

Glory....

Honor and glory belong to the Holy Spirit, as befits the Father, together with the Son. Therefore, let us hymn the Trinity One in Might.

Now and ever....

(Repeat)

Then the Stikhera of St. Theophanes, **TONE 1** *(Special Melody: "The All-praised Martyrs..."):*

We pray Thee, O Savior: Count worthy of Thy sweet communion him (*her*) that has been taken hence, and settle him (*her*) in the tabernacles of the Righteous, in the mansions of Thy Saints, *and* in the heavenly habitations, by Thy deep compassion overlooking his (*her*) transgressions, and granting him (*her*) rest.

None of mankind was sinless, none save Thee, O Only Immortal One. Therefore, O Compassionate God, establish Thou Thy servant among the Saints, with the choirs of Thine Angels, by Thy deep compassion overlooking his (*her*) transgressions, and granting him (*her*) rest.

Thy promises surpass things visible, O Savior, which eye has not seen, nor ear heard, nor have they entered into the heart, O Master. Be Thou well-pleased that he (*she*) that has been taken unto Thee might receive Thy sweetest communion, and grant him (*her*) life eternal.

Glory...now and ever...*(Theotokion)*.

Entreat Christ, Thine Offspring, O Virgin Mother, that He grant forgiveness of sins unto Thy servant who, with true words, piously proclaimed thee and made thee known as Theotokos, that he (*she*) may be counted worthy of the radiance of the Saints and gladness in His Kingdom.

Antiphon II, **TONE 2***:*

I cast the eyes of my heart to Heaven, unto Thee, O Savior. Do Thou save me by Thy splendor.

Have mercy on us who sin much against Thee at every hour, O my Christ! And before the end grant us an example that we may repent before Thee.

Glory....

It belongs to the Holy Spirit to reign, to sanctify, *and* to awaken creation, for He is God, Consubstantial with the Father and the Word.

Now and ever....

(Repeat)

Stikhera, **TONE 2** *(Special Melody: "When Joseph of Arimathaea...")*:

By Thy lifebearing death, Thou hast turned aside the course of death and corruption, O Master; Thou hast poured out life eternal unto all, and Thou hast granted resurrection from the dead unto mortals. Therefore, we pray Thee, O Savior: Give rest unto him (*her*) that has been taken unto Thee in faith, and count him (*her*) worthy of Thy sweetest beauty, O Lover of Mankind.

To make men partakers of the divine Kingdom, Thou didst endure the Cross, accepting voluntary death. Therefore, we pray unto Thy deep compassion: Show him (*her*) to be a partaker of Thy Kingdom, that has been taken unto Thee in faith, and count him (*her*) worthy of Thy sweetest beauty, O Lover of Mankind.

Standing with trembling before Thy terrible and dread Judgment Seat, O Savior, the dead from the ages shall await Thy just sentence and shall be in expectation of divine justice. Then, O Master and Savior, do Thou spare Thy servant who has been taken unto Thee, and count him (*her*) worthy of Thine everlasting delight.

Glory...now and ever...*(Theotokion)*.

Thou hast repaid the debt of Eve the first mother, O Pure One, when Thou didst conceive God Who granteth incorruption and resurrection unto the faithful, and crowneth with immortal glory them that magnify thee. Cease not praying Him now, that He establish him (*her*) in the light of His radiance, O Bride of God.

Antiphon III, **TONE 3**:

Thou hast turned back the captivity of Sion from Babylon. Draw me also from the passions unto life, O Word.

Those who sow in the south with divine tears shall reap with joy the sheaves of everlasting life.

Glory....

All thanksgiving goes to the Holy Spirit, as to the Father and the Son with Whom He shines, in Whom all things live and move.

Now and ever....

(Repeat)

Stikhera, **TONE 3** *(Special Melody: "In the image of the Cross...")*:

I glorify Thy precious Cross whereby life is given and nourishment is received by them that hymn Thee with faith and love, O Thou Who alone art plenteous in mercy. Therefore, we cry out unto Thee, O Christ God: Give rest unto him (*her*) that has been taken from us, where is the dwelling-place of all them that rejoice in Thee, that he (*she*) might glorify Thy divinity.

O Only Merciful and Deeply-compassionate One, Who hast an inexhaustible depth of goodness, and knowest the nature of man which Thou hast fashioned, O Christ God, we pray Thee: Give rest unto him (*her*) that has been taken from us, where is the dwelling-place of all them that rejoice in Thee, that he (*she*) might glorify Thy divinity.

Having fallen asleep in the grave, as Man, as God, by Thine invincible might Thou hast raised up them that sleep in the graves, *and* who silently bear hymns unto Thee. Therefore, we cry out unto Thee, O Christ God: Give rest unto him (*her*) that has been taken from us, where is the dwelling-place of all them that rejoice in Thee, that he (*she*) might glorify Thy divinity.

Glory...now and ever...*(Theotokion)*.

I think of thee as the Lamp bearing the Light of Divinity Who joined Himself unto the grossness of human nature, O Theotokos whom we all know. Therefore, pray thy Son and God, that He grant rest in sweetness unto him (*her*) that has been taken hence, where is the dwelling-place of all them that rejoice, O pure One, that he (*she*) might glorify thee, the all-undefiled One.

Antiphon IV, **TONE 4**:

From my youth many passions have fought against me. But do Thou help me, and save me, O my Savior.

You that hate Sion shall be put to shame by the Lord. For you shall be withered up as grass by the fire.

Glory....

Every soul is enlivened by the Holy Spirit, and is exalted in purity, illumined by the Threefold Unity, in a sacred mystery.

Now and ever....

(Repeat)

Stikhera, **TONE 4** *(Special Melody: "Thou hast given a sign... "):*

Truly dreadful is the mystery of death, how the soul is parted from the body by necessity and the composition and joining of the most natural union desired by God is sundered. Therefore, we pray Thee: Give rest unto him (*her*) that has been taken hence, in the habitations of the Thy Righteous, O Lifegiver and Lover of Mankind.

The death of the faithful appears as a dream unto Thee Who wast placed in the grave, Who rulest over all things, and Who didst destroy the dominion of death and didst lay waste unto its long-lasting power. Therefore, we pray Thee: Number him (*her*) that has been taken hence, in the habitations of Thy Saints, in the brightness of the Righteous.

Thou hast become unto us Truth and Sanctification, and the Deliverance of our souls. For, taking on our deserved punishment, Thou hast brought it unto the Father, justified and redeemed. And now we pray Thee: Give rest unto him (*her*) that has been taken

hence, in the joy and brightness of the Saints, O Savior, our Benefactor.

Glory...now and ever...*(Theotokion)*.

Following the reasoning of the theologians, O all-undefiled One, we consider thee to be the Theotokos. For thou hast given birth unto God Who wast incarnate beyond understanding, delivering us from captivity to transgressions. Therefore, now we pray thee: Illumine thy servant who has been taken hence, with thy radiance, O most-pure One.

Antiphon V, **TONE 5***:*

When I am afflicted, like David I sing unto Thee, O my Savior: Deliver my soul from a deceitful tongue.

Life is blessed for hermits who fly on wings of divine zeal.

Glory....

All things, visible and invisible, are sustained by the Holy Spirit. For being sovereign, undoubtedly He is One of the Trinity.

Now and ever....

(Repeat)

Stikhera, **TONE 5** *(Special Melody: "Rejoice... "):*

As Thou art compassionate, O Christ, with the radiance of Thy countenance illumine him (*her*) that has been taken hence, settling him (*her*) in a place of green pasture, by the waters of Thy pure and divine repose, in the desired bosom of Abraham the Forefather, where Thy pure light is made manifest and fountains of graciousness spill out, where the choirs of the Righteous make glad, radiantly

rejoicing because of Thy benefits. Count Thy servant with them, granting him (*her*) great mercy.

Do Thou bless, O Compassionate One, him (*her*) that has been taken from temporal things unto Thee, the Master of all and the Lover of Mankind, that he (*she*) may sing with an all-harmonious voice, glorifying Thy dominion, granting that he (*she*) may be sanctified by the beauty of Thy comeliness, and purified, that he (*she*) may receive Thy sweet and fair communion, and take delight where the Angels make glad around Thy throne and the assembly of Saints joyfully stand about. And grant rest with them unto Thy servant, and great mercy.

As the Lover of Mankind, unto him (*her*) that has fallen asleep in the Faith grant rest where is the choir of Prophets, the rank of Apostles and Martyrs, and all from the ages that have been justified by Thy saving Passion and the Blood with which Thou hast sprinkled captive man, forgiving also his (*her*) iniquities, for Thou only hast lived without sin on the earth, and, in truth, only art holy and free among the dead. Therefore, grant rest unto Thy servant, and great mercy.

Glory...now and ever...*(Theotokion)*.

Thou hast set free us who were enslaved by the law of sin, O Sovereign Lady, having conceived in thy womb Christ, the Lawgiver and King, O only Mother and Virgin. By Him are we justified, by gift and by grace. Beseech Him now, O Mother of God, that the souls of them that hymn thee may be numbered in the Book of the Living, that saved by Thy intercession, O all-undefiled One, we may receive desired deliverance from Thy Son, Whom we worship, *and* Who grants unto the world great mercy.

Antiphon VI, **TONE 6**:

Unto Thee have I lifted up mine eyes, unto Thee Who dwellest in Heaven, O Word. Have compassion on me, that I may live in Thee.

Have mercy on us who are filled with contempt, mending Thy vessels and making us fit for use, O Word.

Glory....

The cause of all salvation lies in the Holy Spirit. For on whomsoever He breathes, according to his worth, quickly He takes him out of earthly things, gives him wings, makes Him grow, *and* sets him on high.

Now and ever....

(Repeat)

Stikhera, **TONE 6** *(Special Melody: "Having laid aside all things...")*:

As Thou hast unapproachable compassion towards us and art an inextinguishable fountain of divine graciousness, O Thou Who art plenteous in mercy, settle in the land of the living him (*her*) that hast come unto Thee, O Master, granting him (*her*) a portion in the beloved and desired habitations that abide always. For Thou hast poured out Thy Blood for all, O Christ, and with that lifebearing Price hast freed the world.

Thou didst of Thine own will endure the lifegiving Death and didst spill out life; and Thou hast given everlasting delight unto the faithful. Among them do Thou number him (*her*) that hast fallen asleep in hope of resurrection, pardoning him (*her*) all his (*her*) iniquities by Thy graciousness, for Thou only art without sin, Thou only art good and the Lover of Mankind, that we all might hymn Thy

Name, O Christ, and having been saved, glorify Thy love for mankind.

Knowing Thee Who hast dominion over the living through the power that comes from God, and rulest over the dead, we pray Thee, O Christ: Unto Thy faithful servant who has departed unto Thee, the only Benefactor, give rest with Thine Elect, O Lover of Mankind, in a place of refreshment, in the radiance of the Saints. For it is Thou Who art inclined towards mercy and, as God, savest those whom Thou hast fashioned according to Thine Image, O Thou Who alone art plenteous in mercy.

Glory...now and ever...*(Theotokion)*.

Thou hast been revealed as a place of sojourn befitting God, O most-holy One. For thou didst contain God and gavest birth, without wedlock, unto God—Two in Nature, but One in Hypostasis. Do thou beseech Him, the Only-begotten and First-born Who didst preserve thee an undefiled Virgin even after birthgiving, to give rest unto the soul of him (*her*) that has fallen asleep in the Faith, in light, incorruptible radiance and blessedness.

Antiphon VII, **TONE 7**:

Having turned back the captivity of Sion from deception, enliven me also, O Savior, taking me from the bondage of the passions.

They that sow in the south the afflictions of fasting and tears shall reap the joyful sheaves of everlasting life.

Glory....

With the Holy Spirit is the fountain of divine treasures. From Him is wisdom, understanding, *and* fear. Unto Him be praise and glory, honor and might.

Now and ever....

(Repeat)

Stikhera, **TONE 7** *(Special Melody: "Rejected by all...")*:

Thou wast seen as One slain on the Cross, O Only Immortal One, and Thou wast placed in the tomb as One dead, delivering mankind from dying, corruption and death. But as Thou art an inexhaustible Depth of deep-compassion and a Fountain of goodness, give rest unto the soul of Thy servant who hast been taken from us.

Count him (*her*) that has been taken unto Thee worthy to be illumined by Thine incorrupt comeliness and sweetness, *and* the rays of Thy beauty, in the immaterial radiance of the place where Thy light appears, that he (*she*) might make glad with the Angels before Thee, the Master, King of Glory, and Lord.

As Thou hast unexpendable *and* magnificent gifts, *and* a treasury of rich graciousness that becomes not impoverished, being God do Thou settle him (*her*) that has been taken unto Thee, in the land of Thine Elect, in a place of relaxation, in the House of Thy glory, in the delights of Paradise, *and* in virginal bridal-chambers, as Thou art deeply-compassionate.

Glory...now and ever...*(Theotokion)*.

Thou gavest birth in the flesh unto the Deliverer, the Fulfilment of the Law. For Christ, now crucified, was not the Justification of them that were before the Law, but justified us. As thou hast boldness, therefore, as a Mother, beseech Thy deeply-compassionate Son, that He give rest unto the soul of him (*her*) that has been taken hence in piety, O all-hymned One.

Antiphon VIII, **TONE 8**:

From my youth the enemy tempts me *and* makes me burn with delights. But I, hoping in Thee, O Lord, shall defeat him.

Let them that hate Sion be as grass before it is plucked up, for Christ shall cut their necks with the severing of torment.

Glory....

In the Holy Spirit is the life of all things: Light of Light *and* Great God. We sing the praises of Him with the Father and the Word.

Now and ever....

(Repeat)

Stikhera, **TONE 8** *(Special Melody: "O most-glorious wonder...")*:

With the scarlet ink of Thy bloodied finger Thou hast written for me a royal *decree* of freedom, O Master, and hast adorned it with Thy blood. And now we pray Thee with faith: number with Thy first-born him (*her*) that has passed over to Thee, the Deeply-compassionate One, and count him (*her*) worthy to receive the joy of Thy righteous ones.

As a Man officiating as High Priest, immolating Thyself Thou didst bring an offering unto the Father, rescuing mankind from corruption. As the Lover of Mankind, therefore, do Thou number him (*her*) that has been taken hence in the land of the living, where streams of sweet things are poured out, *and* where everlasting fountains flow.

Out of the depths of Thine ineffable wisdom Thou settest limits to life and foreseest death; and Thou dost pass man over to another life. Therefore, establish him (*her*) that Thou now hast received by the

waters of rest, in the radiance of the light of Thy Saints, where is the sound of gladness and praise.

Glory...now and ever...*(Theotokion)*.

As thou hast conceived the unoriginate Word of God, and God, with thy maternal boldness earnestly pray that He will establish thy servant where is the imperishable gladness of them that rejoice and praise thee, where they are crowned with brightness and sweet is the sound of them that feast, O Birthgiver of God.

The Deacon says the Little Litany for the Departed, as before. *And the rest, as usual.*

And after the Exclamation, the Kontakion, **TONE 8**:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

And again:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

And immediately, the Beatitudes, **TONE 2**:

In Thy Kingdom remember us, O Lord, when Thou comest into thy Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Remember us also, O Deeply-compassionate One, as Thou didst remember the Thief, in the Heavenly Kingdom.

Blessed are the pure in heart, for they shall see God.

All you that fear God shall be glad in Him there, in the Heavenly Kingdom.

Blessed are the peacemakers, for they shall be called the sons of God.

Him (*her*) that served Thee in asceticism, O Christ, and glorified Thee on earth, do Thou glorify in Heaven, O Savior.

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Him (*her*) that lived on earth with faith, godly hope and love, do Thou glorify in Heaven, O Savior.

Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.

As Thou art good, O God, give rest unto Thy servant with the Saints in the Heavenly Kingdom.

Rejoice and be exceedingly glad, for great is your reward in Heaven.

Him (*her*) that forsook the world and lived piously in the honorable estate, do Thou glorify in Heaven, O Savior.

Glory to the Father, and to the Son, and to the Holy Spirit:

You pious that have faith, let us reverently glorify the One Theocracy in Three Persons.

Now and ever, and unto ages of ages. Amen.

We all call thee "blest," O pure One, for, without seed, thou hast given birth unto God in the flesh, and the King of Heaven.

After this, the Deacon exclaims:

Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is the way in which thou shalt walk today, O brother; for a place of rest is prepared for thee.

Brethren: Blessed is the way in which thou shalt walk today, O brother; for a place of rest is prepared for thee.

Reader: **Vs.** Return, O my soul, unto thy rest, for the Lord has dealt bountifully with thee. *(114:6)*

Brethren: Blessed is the way in which thou shalt walk today, O brother; for a place of rest is prepared for thee.

Reader: Blessed is the way in which thou shalt walk today, O brother.

Brethren: For a place of rest is prepared for thee.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Thessalonians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The First Epistle to the Thessalonians (*Pericope 270—1 Thess. 4:13-17*):

Brethren, I would not have you to be ignorant concerning those who are asleep, that you sorrow not, even as other who have no hope. For if we believe that Jesus died and rose again, even so will God bring with Him those also who die in Jesus. For this we say unto you by the word of the Lord: that we who are alive and remain unto the coming of the Lord, shall not precede those who have died. For the Lord Himself, with a shout of command, with the voice of the Archangel and with the trumpet of God, shall come down from Heaven; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Brethren: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord*. *(64:5)*

Brethren: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 16—John 5:24-30*):

The Lord said to the Jews that came unto Him: "Verily, verily I say unto you, he that hears My Word and believes in Him that sent Me, has

eternal life and shall not come into condemnation, but passes from death unto life. Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father has life in Himself, so has He given to the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming in which all that are in the graves shall hear the voice of the Son of God and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I can of Mine own Self do nothing. As I hear, I judge; and My judgment is just, for I seek not Mine own will, but the will of the Father Who has sent Me."

Brethren: Glory to Thee, O our God, glory to Thee.

And the Deacon says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Brethren: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Brethren: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Brethren: Lord, have mercy.

Then the Prayer, O God of spirits..., *is said aloud by the Priest; and the Exclamation,* For Thou art the Resurrection....

After this they come for the Last *Kiss, according to rank. And the following Stikhera are sung,* **TONE 2**, *according to the Special Melody: When Joseph of Arimathaea...:*

Come, brethren, let us give the last kiss unto the dead, giving thanks unto God. For he (*she*) has vanished from among his (*her*) kinsmen and hastens to the grave. For him (*her*) there is no anxiety concerning vain things and the much-suffering flesh. Where now are his (*her*) kinsmen and his (*her*) friends? Behold, we are parted. Let us pray unto the Lord that He will give him (*her*) rest.

What, O brethren, is this parting? What is this weeping, what is this lament at the present hour? Come, therefore, let us kiss him (*her*) that was with us but a little while; for he (*she*) is given unto the grave, he (*she*) is covered with a stone, he (*she*) abides in darkness, he (*she*) is buried with the dead, and now is parted from all his (*her*) kinsmen and friends. Let us pray unto the Lord that He will give him (*her*) rest.

Now is life's evil triumph of vanities destroyed. For the soul has vanished from its dwelling place, the clay is ashen, the vessel is shattered, it is voiceless, has no feeling, is dead and motionless. Committing him (*her*) unto the grave, let us pray unto the Lord that He will give him (*her*) rest unto the ages.

With what can we compare our life? In very truth unto a flower, smoke and the morning dew. Come, therefore, let us gaze openly at the graves. Where is the beauty of the body, where is its youth?

Where are the eyes and the fleshly form? All are consumed like the grass, all have been destroyed. Come, let us fall down before Christ with tears.

Now all the bodily organs seem to be idle which, such a short time ago were active; all are useless, dead, unconscious. For the eyes are closed, the feet are bound, the hands lie helpless, and with them the ears; the tongue is closed in silence, committed to the grave. In truth all human things are vanity.

Glory...now and ever...*(Theotokion—***SAME TONE***)*:

Save them that put their trust in thee, O Mother of the Sun that setteth not, O Begetter of God. With thy prayers entreat the Most-good God, we pray, that He will give rest unto him that now has been taken away, where the souls of the Righteous repose. Show him to be an heir of divine good things, in the courts of the Righteous, unto memory eternal, O all-undefiled One.

(**TONE 8**) Flowing across the ever-troubled sea of life, he (*she*) that has been taken hence in faith has sailed unto Thy haven. But, guiding him (*her*) in Thy tranquility and everlasting sweetness, give rest with the Saints, O Christ, unto the soul of Thy servant.

Idiomelon—"Of the Tone," **TONE 4**) Today is fulfilled the ever-singing voice of the divine David, saying: Man is like grass; his days are as the flower of the field when it withers away. For he (*she*) whom but a little while before we saw alive and speaking, behold, lies dead, unseeing, without breath. He has gone, and has departed yonder from present things, to the place where is the reward of *one's* deeds, where is the joy of all the Saints. Give rest with them unto him (*her*) that has fallen asleep, O God, as Thou art merciful and the Lover of Mankind.

(**TONE 8**) O Almighty Lord, give rest unto the soul of Thy servant in the habitations of the Righteous, where Thy light shines upon all that are worthy, O Thou Who alone art plenteous in mercy.

I have vanished from my kinsmen, and I have abandoned the rest of my life and have fled unto Thee. O Lord, do Thou save me.

Through the prayers of the Theotokos, make our lives peaceful. For we cry unto Thee: O Giver of Life, glory to Thee.

And when the Last *Kiss has been completed, we* sing *these Troparia,* **TONE 4**:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*) soul may be saved.

Then the Deacon says the Litany for the Departed, Have mercy on us, O God..., as at the beginning. *And the Priest says the Prayer,* O God of spirits... *and the Exclamation,* For Thou art the Resurrection..., as before. *And the Dismissal:*

Deacon: Wisdom.

Brethren: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Brethren: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him (*her*) rest in the bosom of Abraham and number him (*her*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Brethren: Amen.

And after the Dismissal, the Confessor or the Superior reads the Parting Prayer:

May the Lord Jesus Christ, our God, Who gavest a divine command unto His holy Disciples and Apostles, that they should bind and loose them that had fallen into sin, and, again, that we, having received this from them, should, likewise, grant remission, forgive thee, spiritual child, that which

thou hast done in the present age, whether voluntary or involuntary, now and ever, and unto the ages of ages. Amen.

And so, taking up the bier with the remains, we go forth to the cemetery, singing the idiomelic Stikhera of John the Monk:

(TONE 1) What sweetness of life abides unaccompanied with grief? What glory stands unchanged upon earth? All things are but most-feeble shadows; all things are but most-deluding dreams. Yet a moment and death takes all these things. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, as the Lover of Mankind give rest unto him (*her*) whom Thou hast chosen.

(TONE 2) Woe is me! What manner of struggle has the soul when it is parted from the body? Alas, how much, then, does it weep, and there is none to have mercy on it! It lifts up its eyes unto the Angels; of no effect does it pray. It stretches out its hands unto men; it finds none to help. Therefore, my beloved brethren, meditating on our brief life, let us entreat rest from Christ for him (*her*) that has departed, and for our souls great mercy.

(TONE 3) All human things are vanity which remain not after death. Riches abide not, neither does glory accompany *us* on the way. For when death has come, all these things vanish. Therefore, let us cry out unto the Immortal Christ: Give rest unto him (*her*) that has been taken from us, where is the abode of all them that rejoice.

(TONE 4) Where is worldly inclination? Where is temporary dreaming? Where are the gold and silver? Where is the multitude of servants and their clamor? All dust, all ashes, all shadows! But, come, let us cry out unto the Immortal King: O Lord, count worthy of Thine eternal good things him (*her*) that has been taken from us, giving him (*her*) rest in Thy blessedness that grows not old.

(**TONE 5**) I remembered the Prophet who cried out: "I am earth and ashes." And again I looked into the graves and beheld the bones laid bare. And I said, "Who then is the king or the warrior, the rich man or the poor man, the righteous or the sinner?" Yet give rest with the Righteous, O Lord, unto Thy servant.

(**TONE 6**) To me Thy life-effecting command was origin and substance, for having willed to fashion me a living creature out of invisible and visible nature, Thou didst create my body from the earth, and gavest me a soul by Thy divine and lifegiving breath. Therefore, give rest unto Thy servant, O Christ, in the land of the living and in the habitations of the Righteous.

(**TONE 7**) In the beginning having made man according to Thine Image and Likeness, Thou didst set him in Paradise to reign over Thy creation. But having been deceived by the envy of the devil, he partook of the food, becoming a transgressor of Thy commandments. Therefore, Thou didst condemn him, O Lord, to return again unto the earth from which he was taken, and to entreat repose.

(**TONE 8**) I weep and I wail, when I consider death and behold our beauty, fashioned according to the Image of God, lying in the graves disfigured, bereft of glory, not having form. O wonder! What is this mystery concerning us? How have we been given over to corruption? How have we been wedded unto death? In truth, as it is written, by the command of God Who givest rest unto him (*her*) that has been taken hence.

And the remains are set down when we come to the cemetery. The Litany, Have mercy on us, O God..., *and the Prayer,* O God of spirits..., *follow. And when we reach the tomb, the remains are placed in the grave. And the Priest takes dirt on a shovel and casts it upon the remains in crosswise form, saying:*

The earth is the Lord's, and the fulness thereof, the world and all that dwell therein.

And after this *he pours oil* from the shrine-lamp over the remains, *saying this Troparion:*

By the Image of Thy Cross, O Lover of Mankind, Thou didst slay death and capture hades. And Thou didst raise the dead from of old, who offer a hymn unto Thee. Therefore, we cry out unto Thee, O Christ God: Give rest unto him (*her*) that has been taken from us, where is the abode of all them that rejoice in Thee, that he (*she*) might glorify Thy divinity.

And they fill the grave as usual, [singing] these Troparia, **TONE 8**:

O earth, opened wide, receive him (*her*) that before was fashioned from thee by the hand of God, and again is returned unto thee who gave birth. For that which is according to *His* Image the Creator receives. But do thou receive thy body.

As Thou didst say unto Martha, O Lord, "I am the Resurrection," Thou hast fulfilled *Thy* word in deed, recalling Lazarus from hades. Likewise, also, raise up thy servant from hades, O Lover of Mankind.

My spiritual brethren and kinsmen, forget me not when you pray. But looking upon my grave, remember me with love, and beseech Christ, that He establish my soul with the Righteous.

And the Deacon says the Litany for the Departed, Have mercy on me, O God..., *and the rest, in order. And the Priest* says *the Prayer,* O God of spirits.... *And after the Exclamation, [the Full] Dismissal* (as before).

And as many as find themselves at the Burial make twelve prostrations for our brother (sister) *who has fallen asleep, saying* each time:

Give rest, O Lord, to the soul of Thy servant.

And then we depart to our cells, glorifying God.

36.

THE FUNERAL OFFICE OVER A DEPARTED PRIEST.

When one of the secular Priests departs unto the Lord, three Priests come and lift him from the bed, and lay him on the floor upon a mat. And since it is not fitting that he be washed by the Priests, being naked, they sponge him with pure oil. Then they clothe him in his usual garments, and after that with all the Priestly vestments, and cover his face with the aer (chalice cover), *and lay the Holy Gospel upon [his breast].*

(The particulars concerning the preparation of the body of the deceased Priest before the Funeral Office may be found in the section "Preparation of the Body for Burial" preceding the Funeral Offices.) In modern times, the "laying out" of a dead Priest usually takes place in a Funeral Home. It is not now customary to "lay him on the floor upon a mat," but rather on a more suitable resting place. If possible, the Priests undress their departed brother and perform the customary anointing according to the aforementioned rubric. If this not be possible, in any case, the body is anointed with oil by the Priests, dressed and vested.

Then the Priests come, vested in their Priestly vestments. And he that presides begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

And they that are standing about [sing]:

[Amen.] Holy God....Glory...O Most-holy Trinity....Glory...Lord, have mercy...Our Father...For Thine is the Kingdom.

Amen and Holy God... is sung, but the rest is said by the Reader, as usual.

And immediately they sing these Troparia, **TONE 4**:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his soul may be saved.

Then the Deacon says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

They that are standing about sing the responses.

Singers: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he may be pardoned all his transgressions, both voluntary and involuntary.

That the Lord God will establish his soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his sins, let us entreat of Christ, the Immortal King and our God.

Singers: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says this Prayer (secretly)*:*

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Singers: Amen.

Wisdom...More honorable than the Cherubim... and the Dismissal are not appointed here as at the Burial of laymen.

And immediately the Priests take up the remains and carry them into the porch of the temple.

Preceding the coffin are the banners, Cross, Gospel Book, etc., as is customary during a *Cross Procession*. Usually the Irmosi of the Great Canon of St. Andrew of Crete, A Helper and a Protector..., are sung during the Procession. At the present time, the coffin is usually placed in the main part of the temple, before the Ambon, instead of in the porch.

If the Funeral Service will be served after the Divine Liturgy (which is served in the presence of the remains of the deceased), it will begin as for the Funeral of a layman, that is, the Priest begins with Blessed is our God..., the singing of the Trisagion and the reading of Psalm 90(1).

And they lay the Holy Gospel over him, as before, and candlesticks with candles are set around the coffin *in crosswise form. And the Singers* (i.e., the Choir) *begin:*

Blessed art Thou, O Lord, teach me Thy statutes. The undefiled in the way: Alleluia.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 1st Stasis of the 17th Kathisma (Ps. 118(19)). Then the first verse of the Stasis is begun as designated below. In Parish practice, however, usually only two or three verses are sung, although, in imitation of the Lamentations sung at the Burial of the Savior, it is preferable to sing the 17th Kathisma in full.

And the first Stasis of the "Undefiled" is sung in **TONE 6**. *And at the end of each verse we sing:* Alleluia.

Blessed are the undefiled in the way, who walk in the Law of the Lord. Alleluia.

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him. Alleluia.

For they that work no iniquity have walked in His ways. Alleluia.

And the rest of the 1st Stasis in order, as printed before this *Office*.

Glory.... Alleluia.

Now and ever.... Alleluia.

Then the Deacon says the Little Litany for the Departed:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he may be pardoned all his transgressions, both voluntary and involuntary.

That the Lord God will establish his soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest says this Prayer (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after this they begin the second Stasis in **TONE 5**, *in which also, at the ending of a verse, we say:* Have mercy upon Thy servant.

The Choir begins:

Thy commandments: Have mercy upon Thy servant.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 2nd Stasis of the 17th Kathisma. Then the first verse of the Stasis is begun as designated below. See the Note before the 1st Stasis.

Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments. Have mercy upon Thy servant.

They that fear Thee shall see me and be glad, for on Thy words have I set my hope. Have mercy upon Thy servant.

I have known, O Lord, that Thy judgments are righteousness, and with truth Thou hast humbled me. Have mercy upon Thy servant.

And the rest of the 2nd Stasis in order, as printed before this *Office*.

Glory.... Have mercy upon Thy servant.

Now and ever.... Have mercy upon Thy servant.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., *and the Exclamation,* For Thou art the Resurrection....

And after this *they begin the third Stasis in* **TONE 3**, in which also, at the ending of a verse, we say: Alleluia.

The Choir begins:

Thy Name: Alleluia.

This is sung by one of the Singers on the *klieros*, in the form of an introduction to the 3rd Stasis of the 17th Kathisma. Then the first verse of the Stasis is begun as designated below. See the Note before the 1st Stasis.

Look upon me and have mercy on me, according to the judgment of them that love Thy name. Alleluia.

Order my steps according to Thy word, and let no iniquity have dominion over me. Alleluia.

Deliver me from the false accusation of men, and I will keep Thy commandments. Alleluia.

And the rest of the 3rd Stasis in order, as printed before this *Office*.

And immediately after the end of the third Stasis (but without "Glory" and "Now and ever"), **TONE 5**:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant and establish him in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant who has fallen asleep, overlooking all his transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., *and the Exclamation,* For Thou art the Resurrection....

And after the Exclamation, we sing the present Troparia, **TONE 5***:*

Give rest with the Righteous unto Thy servant, O our Savior, and settle him in Thy courts, as it is written, overlooking, as Thou art good, his transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then the Song of Ascents of Antiphon I, **TONE 6***:*

These may be read by the Priest, if preferred.

ANTIPHON I

Unto Heaven will I lift up mine eyes, unto Thee, O Word. Have compassion upon me, that I may live unto Thee.

Have mercy on us who have been humbled, making us vessels fit for Thee, O Word.

Glory....

The Holy Spirit is the all-redeeming Cause of all things. For if He breatheth upon anyone that is worthy, quickly He taketh him from earthly things, bestoweth wings, raiseth him up and establisheth him on high.

Now and ever....

(Repeat)

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.

Choir: Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.

Reader: Vs. Return, O my soul, unto thy rest, for the Lord has dealt bountifully with thee. *(114:6)*

Choir: Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.

Reader: Blessed is the way in which thou shalt walk today, O soul.

Choir: For a place of rest is prepared for thee.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Thessalonians.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The First Epistle to the Thessalonians (*Pericope 270—1 Thess. 4:13-17*):

Brethren, I would not have you to be ignorant concerning those who are asleep, that you sorrow not, even as other who have no hope. For if we believe that Jesus died and rose again, even so will God bring with Him those also who die in Jesus. For this we say unto you by the word of the Lord: that we who are alive and remain unto the coming of the Lord, shall not precede those who have died. For the Lord Himself, with a shout of command, with the voice of the Archangel and with the trumpet of God, shall come down from Heaven; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 8**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

If more than one Priest serve, the First Priest reads the first Gospel, and the rest, according to rank.

The Gospel according to John (*Pericope 16—John 5:24-30*):

The Lord said to the Jews that came unto Him: "Verily, verily I say unto you, he that hears My Word and believes in Him that sent Me, has eternal life and shall not come into condemnation, but passes from death

unto life. Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father has life in Himself, so has He given to the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming in which all that are in the graves shall hear the voice of the Son of God and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. I can of Mine own Self do nothing. As I hear, I judge; and My judgment is just, for I seek not Mine own will, but the will of the Father Who has sent Me."

Choir: Glory to Thee, O our God, glory to Thee.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says *the Prayer:*

O Master, Lord our God, Who alone hast immortality; Who dwellest in unapproachable light; Who killest and makest alive; Who castest down into hades, and raisest up *again*: In wisdom Thou hast created man, and returnest him again to the earth, exacting payment of his spiritual debt. We pray Thee: Accept the soul of Thy servant, and grant him rest in the bosom of Abraham, and Isaac, and Jacob; and give unto him the crown of Thy righteousness, the portion of the saved in the glory of Thine elect. In whatsoever he has labored in this world for the sake of Thy Name, may he receive an abundant reward in the mansions of Thy Saints; through the grace and compassions and love for mankind of Thine Only-begotten Son, our Lord Jesus Christ. Amen.

Then the Choir sings *the Sedalen*, **TONE 2**:

Today I am parted from my kinsmen, and I make haste unto Thee, the Only Sinless One. Give me rest in the habitations of the Righteous together with Thine Elect.

Then we say Psalm 22(3):

The verses of the Psalm may be sung, if desired.

The Lord tends me as a shepherd, and I shall not want.

After each verse, the Choir sings three times as a refrain, *Alleluia.*

In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. *Alleluia. Alleluia. Alleluia.*

He has restored my soul; He has guided me on the paths of righteousness for His name's sake. *Alleluia. Alleluia. Alleluia.*

For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. *Alleluia. Alleluia. Alleluia.*

Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! *Alleluia. Alleluia. Alleluia.*

Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days. *Alleluia. Alleluia. Alleluia.*

Then the Choir sings the *following Troparion,* **TONE 2***:*

Forasmuch as we all are compelled to the same dwelling-place, and under the same *grave*-stone shall come, and in a little while shall turn into the self-same dust, let us entreat of Christ rest for him that has been taken from us. For such is our life, brethren, a sport on earth; that which is not abides, and that which has being dissolves into corruption. We are a fleeting dream, a breath that endures not, the flight of a passing bird, a ship that leaves no wake upon the sea. Therefore, let us cry out unto the Immortal King: O Lord, count him worthy of Thy never-ending blessedness.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Blessed is he whom Thou hast chosen and taken, *O Lord.*

Reader: **Vs.** Unto Thee is due a song, O God, in Sion. *(64:2)*

Choir: Blessed is he whom Thou hast chosen and taken, *O Lord.*

Reader: Blessed is he:

Choir: Whom Thou hast chosen and taken, *O Lord.*

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Romans.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Romans (*Pericope 89 from the center—Rom. 5:12-21*):

Brethren, as by one man sin entered into the world, and death by sin, so death passed onto all men, for all have sinned. For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression, he being the prefigurement of Him that was to come. But not as the transgression, so also is the gift. For if through the transgression of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, has abounded unto many. And not as it was by one who sinned is the gift: for the sin of the one was to condemnation, but the gift is unto justification for many transgressions. For if by one mans transgression death reigned by one, much more those who receive abundance of grace and the gift of righteousness shall reign in life by One, Jesus Christ. Therefore, as by the transgression of one, upon all men came judgment, even so by the righteousness of One, upon all men came justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Moreover, the law entered, that the transgression might abound. But where sin abounded, grace so much more abounded, that, as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 15—John 5:17-24*):

The Lord said to the Jews that came unto Him: "My Father works up to this time, and I work." Therefore, the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. Then Jesus answered and said unto them, "Verily, verily I say unto you, the Son can do nothing of Himself, but what He sees the Father do; for whatsoever things He does,

these also the Son does likewise. For the Father loves the Son and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. For as the Father raises up the dead and gives them life, even so the Son gives life unto whom He will. For the Father judges no man, but has committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father Who has sent Him. Verily, verily I say unto you, he that hears My Word and believes in Him that sent Me, has life eternal and shall not come into condemnation, but passes from death unto life."

Choir: Glory to Thee, O our God, glory to Thee.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says *the Prayer:*

We give thanks unto Thee, O Lord, our God, for it is Thine alone to have life immortal, and glory inaccessible, and ineffable love for mankind, and an uninheritable kingdom; and with Thee there is no respect of persons. For Thou hast appointed unto all men a common limit to life, when life has been fulfilled. Therefore, we entreat Thee, O Lord: Give rest in the bosom of Abraham, and Isaac, and Jacob, unto Thy servant, and our fellow minister, *N.*, who has fallen asleep in the hope of resurrection unto life eternal. And as on earth Thou hast appointed him a minister of Thy Church, so also manifest him *the same* at Thy heavenly Altar, O Lord. And as Thou hast adorned him with spiritual honor among men, so also accept him uncondemned into angelic glory. Thou Thyself hast glorified his life on earth, and do Thyself also appoint the exit of his life to be the entrance to Thy holy Righteous Ones; and number his soul with all them that have been well-pleasing unto Thee from the ages. For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is

without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Then the Song of Ascents of Antiphon II, **TONE 2**:

These may be read by the Priest, if preferred.

ANTIPHON II

If the Lord had not been with us, none of us would had been able to withstand the attacks of the enemy. For they that conquer shall be exalted.

Let not my soul be caught like a bird, in their teeth, O Word. Woe is me! How shall I, who have loved sin escape from the enemy?

Glory....

Through the Holy Spirit deification comes unto all, good will, understanding, peace and blessing. For He worketh equally with the Father and the Word.

Now and ever....

(Repeat)

Then we say Psalm 23(4):

The verses of the Psalm may be sung, if desired.

The earth is the Lord's, and the fullness thereof, the world, and all that dwell therein.

After each verse, the Choir sings three times as a refrain, *Alleluia.*

He has founded it upon the seas, and upon the rivers has He prepared it. *Alleluia. Alleluia. Alleluia.*

Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? *Alleluia. Alleluia. Alleluia.*

He that is innocent in his hands and pure in heart, who has not received his soul vainly, and has not sworn deceitfully to his neighbor. *Alleluia. Alleluia. Alleluia.*

Such a one shall receive a blessing from the Lord, and mercy from God his Savior. *Alleluia. Alleluia. Alleluia.*

This is the generation of them that seek the Lord, that seek the face of the God of Jacob. *Alleluia. Alleluia. Alleluia.*

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in. *Alleluia. Alleluia. Alleluia.*

Who is this King of Glory? The Lord strong and mighty, the Lord, mighty in war. *Alleluia. Alleluia. Alleluia.*

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in. *Alleluia. Alleluia. Alleluia.*

Who is this King of Glory? The Lord of hosts, He is the King of Glory. *Alleluia. Alleluia. Alleluia.*

Then *the Troparion,* **TONE 2**:

In faith, hope, love, meekness, purity, and the priestly dignity thou hast lived piously, O Ever-memorable One. Therefore, the Eternal God Whom thou hast served, shall Himself establish thy soul in a place of brightness and beauty, where the Righteous rest. And thou shalt receive forgiveness and great mercy at the Judgment of Christ.

Then *the Sedalen,* **TONE 5**:

Thou knowest, O our God, that we were born in sin. Therefore, we pray Thee: Give rest unto him that has been taken from us, as Thou art good everlooking the sins which he, as a man and mortal, has committed in life; through the prayers of the Theotokos, O only Lover of Mankind.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is he whom Thou hast chosen and taken, *O Lord.* *(64:5)*

Choir: Blessed is he whom Thou hast chosen and taken, *O Lord.*

Reader: **Vs.** *His* remembrance is from generation to generation. *(101:13)*

Choir: Blessed is he whom Thou hast chosen and taken, *O Lord.*

Reader: Blessed is he:

Choir: Whom Thou hast chosen and taken, *O Lord.*

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The First Epistle to the Corinthians (*Pericope 158—1 Cor. 15:1-11*):

Brethren, I declare unto you the Gospel which I preached unto you, which you also have received, and on which you stand, by which you also are saved if you keep to the word that I preached unto you—unless you have believed in vain. For I delivered unto you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He arose on the third day according to the Scriptures, and that He was seen by Cephas, then by the Twelve. After that He was seen by over five hundred brethren at once, of whom a greater part remain unto this present day, but some have fallen asleep. After that He was seen by James, then by all the apostles. And last of all He was seen by me also, as by one untimely born. For I am the least of the apostles, not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I labored more abundantly than all of them—yet not I, but the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so you believed.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 21—John 6:35-39*):

The Lord said to the Jews that came unto Him: "I am the Bread of Life. He that comes unto Me shall never hunger, and he that believes in Me shall never thirst. But I said unto you that you also have seen Me, and believe not. All that the Father gives Me shall come unto Me, and him that comes unto Me I will in no way cast out. For I came down from Heaven, not to do Mine own will, but the will of the Father Who sent me. And this is the

Father's will Who sent Me, that of all which He has given Me I should lose nothing, but should raise it up again at the Last Day."

Choir: Glory to Thee, O our God, glory to Thee.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says *the Prayer:*

O Lord of Hosts, Who art the joy of the afflicted, and the consolation of them that mourn, and the aid of all them that are fainthearted: Do Thou, by Thy deep compassion console them that are seized with grief for him that has fallen asleep, and heal every distress that lies in their hearts. And give rest in the bosom of Abraham unto Thy servant, *N.*, who has fallen asleep in the hope of resurrection unto life eternal. For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Then the Song of Ascents of Antiphon III, **TONE 3**:

These may be read by the Priest, if preferred.

ANTIPHON III

They that trust in the Lord are terrible unto *their* enemies, and wonderful unto all, for they look on high.

Let not the [Inheritance] of the Righteous, having Thee, O Savior, as a Helper, stretch forth their hands unto lawlessness.

Glory....

The dominion of the Holy Spirit is over all. Before Him the Hosts on High bow down in worship together with everything that has breath here below.

Now and ever....

(Repeat)

Then we say Psalm 83(4):

The verses of the Psalm may be sung, if desired.

How beloved are Thy dwellings, O Lord of hosts!

After each verse, the Choir sings three times as a refrain, *Alleluia*.

My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. *Alleluia. Alleluia. Alleluia.*

Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. *Alleluia. Alleluia. Alleluia.*

Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. *Alleluia. Alleluia. Alleluia.*

Blessed is the man whose help is from Thee, *for* he has set ascents in his heart. *Alleluia. Alleluia. Alleluia.*

In the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. *Alleluia. Alleluia. Alleluia.*

They shall go from strength to strength; the God of gods shall be seen in Sion. *Alleluia. Alleluia. Alleluia.*

O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. *Alleluia. Alleluia. Alleluia.*

O God, our Defender, behold, and look upon the face of Thine anointed one. *Alleluia. Alleluia. Alleluia.*

For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. *Alleluia. Alleluia. Alleluia.*

For the Lord loves mercy and truth; God will give grace and glory; no good things will the Lord withhold from them that walk without guile. *Alleluia. Alleluia. Alleluia.*

O Lord God of hosts, blessed is the man that hopes in Thee. *Alleluia. Alleluia. Alleluia.*

Then *the Troparion*, **TONE 6**:

O my beloved brethren, forget me not when you sing unto the Lord. But remember *our* brotherhood, and beseech God that the Lord will give me rest with the Righteous.

Another *Troparion*, **TONE 6**:

Suddenly death has come upon me, and has parted me from mine own this day. But do Thou Who hast translated me, O Christ, give me rest in places of refreshment.

Then the following Troparia, **TONE 6**:

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory....

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever....

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

His soul shall abide amid good things. *(24:13)*

Choir: *His* soul shall abide amid good things.

Reader: **Vs.** Unto Thee, O Lord, will I cry, O my God. *(27:1)*

Choir: *His* soul shall abide amid good things.

Reader: *His* soul shall abide:

Choir: Amid good things.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The First Epistle to the Corinthians (*Pericope 160—1 Cor. 15:20-28*):

Brethren, Christ is risen from the dead, and become the firstfruits of those who slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the firstfruits; afterward them that have believed in Christ, at His coming. Them comes the end when He shall have delivered up the Kingdom to God, the Father, when He shall have put down all rule, and all authority and power. For He must reign until He has put all enemies under His feet. The last enemy that shall be destroyed is death, for "He has put all things under His feet" *[Ps. 8:7]*. But when He says "all things" are put under Him, it is clear that He is excepted, Who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son Himself also be subject unto Him that put all things under Him, that God may be all in all.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is the man that fears the Lord. *(111:1)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** His seed shall be mighty upon the earth. *(111:2)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 22—John 6:40-44*):

The Lord said to the Jews that came unto Him: "This is the will of Him that sent Me: that every one who sees the Son and believes in Him may have life eternal, and I will raise him up at the Last Day." The Jews then murmured at Him, because He said, "I am the Bread which came down from Heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I came down from Heaven'?" Jesus, therefore, answered and said unto them, "Murmur not among yourselves. No man can come unto Me unless the Father Who hath sent Me draw him; and I will raise him up at the Last Day."

Choir: Glory to Thee, O our God, glory to Thee.

Then the Beatitudes, in **TONE 2**:

This, including the Troparia, sometimes is said by the Priest.

In Thy Kingdom remember us, O Lord, when Thou comest into thy Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

When Adam, therefore, had eaten of the tree of old for food, he was driven from Paradise. But when the Thief, as he hung on the cross, confessed Thee as God, he was settled in Paradise. And we, saved by Thy Passion, O Master, imitating the Thief, cry out in faith: Remember us also when Thou comest into Thy Kingdom.

Blessed are the pure in heart, for they shall see God.

Taking clay from the earth, He that didst create me, formed my body by *His* divine will. And by a holy command, He placed a soul therein, having breathed a lifebearing breath. Therefore, out of extreme tenderness, Thou hast called me who am wickedly subject to sinful corruption, O Lover of Mankind. But give rest with Thy Saints, O God, unto him whom Thou hast received.

Blessed are the peacemakers, for they shall be called the sons of God.

When the soul is parted from the body, fearful and dread is the mystery to all. Then the soul departs with lamentation, and the body is covered, committed to the earth. Therefore, we also, knowing the final departure, with tears cry out in anticipation unto the Savior: Remember us also when Thou comest into Thy Kingdom.

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

"Why do you lament me bitterly, O men? Why do you murmur in vain?" he that has been translated proclaims unto all. For death is rest for all. Therefore, let us listen to the voice of Job saying, "Death is rest unto man." But give rest with Thy Saints, O God, unto him whom Thou hast received.

Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.

The all-wise Paul clearly foretold translation hence, instructing all that the dead shall arise incorrupt, and we shall be changed by a divine command. Then shall the trumpet cry out with a dreadful sound, and they that have slept from the ages shall arise from *their* sleep. But give rest with Thy Saints, O God, unto him whom Thou hast received.

Rejoice and be exceedingly glad, for great is your reward in Heaven.

He that is translated hence and lies dead in the grave, being reconciled, cries out unto all: "Come unto me, you earthborn; behold the beauty of the body all darkened." Therefore, O brethren, from this having understood the departure hence, with tears cry out in anticipation unto the Savior: Give rest with Thy Saints, O God, unto him whom Thou hast received.

Glory...now and ever...*(Theotokion)*:

Without seed, O Sovereign Lady, thou didst conceive supernaturally in thy womb the Pre-eternal God, and thou didst give birth unto Him in the flesh, both God and Man, without change of Essence, yet unconfused. Therefore, we also, ever knowing thee as the Theotokos, cry out in faith unto God Who was born of thee: Remember us also, in Thy Kingdom.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Sixth Tone:

(Prokeimenon, **TONE 6**:)

Blessed is he whom Thou hast chosen and taken, *O Lord*. *(64:5)*

Choir: Blessed is he whom Thou hast chosen and taken, *O Lord*.

Reader: **Vs.** *His* soul shall abide amid good things. *(24:13)*

Choir: Blessed is he whom Thou hast chosen and taken, *O Lord*.

Reader: Blessed is he:

Choir: Whom Thou hast chosen and taken, *O Lord*.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Romans.

Deacon: Let us attend.

The Reader reads the Lesson from the ***Apostol****:*

The Epistle to the Romans (*Pericope 113—Rom. 14:6-9*):

Brethren, he that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives thanks unto God; and he that eats not, to the Lord he eats not and gives thanks unto God. For none of us lives to himself, and no man dies to himself. If, therefore, we live, we live unto the Lord; and if we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and arose, and lived *again*, that He might be Lord both of the dead and the living.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 6**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Blessed is he whom Thou hast chosen and taken, *O Lord. (64:5)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** *His* soul shall abide amid good things. *(24:13)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to John (*Pericope 23—John 6:48-54*):

The Lord said to the Jews that came unto Him: "I am the Bread of Life. Your fathers ate manna in the wilderness, and are dead. This is the Bread which comes down from Heaven, that a man may eat thereof and not die. I am the living Bread which came down from Heaven. If any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world." The Jews, therefore, disputed among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said unto them, "Verily, verily, I say unto you, except you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whosoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the Last Day."

Choir: Glory to Thee, O our God, glory to Thee.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the

joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Canon, **TONE 6**:

ODE 1

Irmos: *In days of old, He that hid the persecuting tyrant beneath the waves of the sea, is hidden beneath the earth by the children of them that had been saved. But as the virgins let us sing unto the Lord, for gloriously is He glorified.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

With warm tears we fall down before Thee, O Benefactor, Christ the Master of all, and with weeping we cry out this funeral song: As Thou art deeply-compassionate, give rest unto Thy faithful servant.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Count him worth to stand in holiness at Thy right hand, O Word, together with Thine Elect, in hope of the resurrection of the dead, O Lover of Mankind, we fervently pray with a voice of praise.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Count worthy to rejoice radiantly in Thy heavenly and precious Kingdom, Thy chosen servant who has been taken from earth, O Lover of Mankind, disregarding his spiritual transgressions, as Thou art deeply compassionate.

Glory to the Father, and to the Son, and to the Holy Spirit:

Woe is me! For, as grass, life's glory sprung up, and immediately withered. Where is rank in the grave? Where is there form or beauty? Therefore, spare Thy servant, O Lord, as Thou art deeply compassionate.

Now and ever and unto ages of ages. Amen.

As is due, with love all of us hymn thee, O most-pure Virgin Mary, Mother of God, for we always have the sleepless eye of thy prayers. Deliver us now from sins and from the condemnation of death.

ODE 3

Irmos: *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

There is no man on earth that has not sinned, O Word. Therefore, accept the supplication of us lowly ones. And loose and remit, O Savior, all the transgressions of Thy servant.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

And who lovest mankind as Thou, O Merciful Lord, Who forgivest the sins of the living and the dead with great authority? Therefore, by the same *authority*, do Thou save also Thy servant.

Glory....

Do Thou show an heir of *Thy* high calling, O Savior, him that, in faith, has been taken hence, accepting his last tearful prayer, O Only Sinless One.

Now and ever....

As thou art our Sovereign Lady, O all-holy Virgin, cease not praying God Whom thou hast borne, that He may count worthy of His Kingdom, him that, in faith, has been taken hence.

Although not specified, the following is assumed:

Lord, have mercy. *(thrice)*

Then *the Sedalen,* **TONE 6**:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars are together. Therefore, O Christ, give rest unto Thy servant in the land of the living, and in the habitations of the Righteous.

Glory...now and ever...*(Theotokion)*:

O all-holy Theotokos, forsake me not in my lifetime, entrust me not to human protection. But do thyself defend me and have mercy on me.

ODE 4

Irmos: Foreseeing Thy divine emptying upon the Cross, Habakkuk cried out in amazement: "Thou hast cut short the dominion of the powerful, O Good One, joining Thyself unto them that are in hades, as Thou art almighty.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

As the judgment of the dread day of wrath is unable to be endured, we fervently entreat of Christ forgiveness of all sins for him that has been taken hence in faith and hope of resurrection.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

As, before death, he brightly lit a lamp unto Thee through repentance, O Christ, count Thy servant worthy of Thy bright chamber, O Deeply-compassionate Master.

Glory....

When Thou shalt lay bare all hidden things, and expose our sins, O Christ, do Thou spare him whom Thou hast received, remembering his confession, O Good Lord.

Now and ever....

Forget not all that cry out unto thee with fervent tears, O holy Theotokos, thou Repose of all, that thy faithful servant who has been taken from us may find good things.

ODE 5

Irmos: *Isaiah, arising early from the night, beheld the never-setting light of Thy Theophany, O Christ, that mercifully came unto us; and he cried: The dead shall arise, and they that are in the graves shall stand up, and all the earthborn shall rejoice.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

In the choir of the Elect, and in the sweetness of Paradise, O Compassionate One, give rest unto him whom Thou hast taken from us in faith. For Thou hast appointed divine repentance unto all that have sinned. As Master, do Thou count him worthy of Thy Kingdom.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Through Thy power as God, as Master, Thou showest mercy, O Lord, unto Thy creature, whom Thou hast subjected to human law, O Only Lover of Mankind. Therefore, loose and remit, O Savior, the sins of him that has been taken hence in faith, and count him worthy of Thy Kingdom.

Glory....

None shall escape there the dread judgment of Thy throne. Mighty kings shall stand there, together with all their servants, and the terrible voice of the Judge orders the people that have sinned to the judgment of Gehenna, from which, deliver Thy servant, O Christ.

Now and ever....

Supernaturally, the Redeemer was born of thee according to human nature. Fervently entreat Him, O Virgin unwedded, that He will deliver and save from every torment, and from the fierce and terrible tortures of hades, him that now has been taken from us in faith.

ODE 6

Irmos: *The uttermost depth of sin has encompassed me, and unable to endure its waves, like Jonah I cry unto Thee, the Master: Lead me up from corruption!*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Death and the grave, and judgment await us, in which all our deeds shall be exposed, from which do Thou deliver Thy servant whom Thou hast taken hence, O Lover of Mankind.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Open the door of Thy mercy, O my Savior, unto him that has been taken hence, we pray Thee, O Christ, that he may rejoice in glory, as he partakes of the gladness of Thy dominion.

Glory....

By Thy mercy, do Thou deliver from his iniquities, O Savior, Thy servant whom now Thou hast taken in faith, for no one is justified by human works, O Lover of Mankind.

Now and ever....

Thou hast given birth in the flesh unto the Slayer of death and the Release from the curse, the Creator Who saves all them that die in the Faith, O Godbearing One, as He is good and the Lover of Mankind.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., *and the Exclamation,* For Thou art the Resurrection....

Then *the Kontakion,* **TONE 8**:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

Then the Ikos, **TONE 8**:

Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia.

The following are sung in the same Tone as the above.

I pray noetically, hearken unto me; for with difficulty I proclaim these things. For your sakes I make lamentation; it may profit some. But when you shall sing these *words*, remember me who once was known. For often have we walked together, and in the house of God together we sang: Alleluia.

Arise therefore, all of you, and gather together, and when you have sat, hearken unto *my* word. The Judgment Seat is dread, O brethren,

before which all of us must stand. There none is slave or free; there none is small or great; but all shall stand naked. Therefore it is good to sing often the psalm: Alleluia.

Let us all be consumed with tears when we behold the remains lying *before us*; and having drawn near to kiss *them*, let us all proclaim alike: Behold, thou hast left them that love thee. Thou speakest no more with us. O friend, why speakest thou not as once thou spoke to us? But thou art silent, unable to say with us: Alleluia.

Why these bitter words of the dying, O brethren, which they utter when they depart: I am parted from the brethren; I leave all my friends and depart? Wither I go, therefore, I know not, neither do I know what shall become of me there. Only God Who summons me knows. But commemorate me with the song: Alleluia.

Where, therefore, do the souls now go? How, then, do they now dwell there? I desire to learn the mystery, but none is able to teach me. Do they remember their own as we remember them? Or have they forgotten the rest of us who are weeping for them and making the song: Alleluia?

Accompany the dead, O friends, and make effort to reach the grave and there consider with thoughtfulness; and make ready your feet. All youthfulness is cast therein; there all vigor fades away; there are dust, and ashes, and worms; there all is silence and no one says: Alleluia.

Behold, now we see him lying, but he is not present before us. Behold, already his tongue is silent; behold, already his lips cease *to speak*. Farewell, O friends; *farewell,* O children. Be saved, O brethren; be saved, O acquaintances. For I go forth upon my way. But commemorate me with the song: Alleluia.

None of them who have gone there live again to tell us how they, who once were brethren and kinsmen, fare, having gone before us to the Lord. Therefore, many times we say: Shall we see each other there? Shall we see our brethren there? Shall we say together there the psalm: Alleluia?

We go forth on the eternal path, standing about as ones condemned, with faces downcast. Where, then, is the beauty? Where, then, is wealth? Where, then, is the glory of this life? None of these things shall help us there, except to say often the psalm: Alleluia.

Why dost thou prematurely trouble thyself, O man? Yet one hour, and all things shall pass away. For there is no repentance in hades, nor is there any more pardon. The worm that sleeps not is there. There all the land is dark and gloomy, where I must be judged, for I did not make haste to say often the psalm: Alleluia.

Nothing is so soon forgotten by a man as a man who has parted. For, if we do remember for a time, yet immediately we forget death, when the dead are absent. For parents also forget every child whom they have borne from the womb and nourished, and, with tears, have accompanied with the song: Alleluia.

I remind you, O my brethren, my children, and my friends, that you forget me not when you pray to the Lord. I pray, I ask, and I make entreaty, that you remember these words, and weep for me, day and night. As said Job unto his friends, so I say unto you: Sit again and say: Alleluia.

Forsaking all things, we depart, and naked and afflicted we become. For beauty withers like grass, but only we men delude ourselves. Thou wast born naked, O wretched one, and altogether naked shall you stand there. Dream not, O man, in this life, but only groan always with weeping: Alleluia.

If thou, O man, hast been merciful to a man, he shall be merciful there unto thee. And if thou hast been compassionate to any orphan, he shall deliver you there from need. If in this life thou hast covered the naked, there he shall cover thee, and sing the psalm: Alleluia.

Evil is the way whereby I depart, whereby I never went; and unknown is that land where none recognize me at all. Fearful it is to see the dread guides, and Him that has summoned me, the Ruler of life and death, and Who calls us there whenever He wills. Alleluia.

If journeying from a certain land we have need of some guides, what shall we do if we go into a land which we know not? Then thou shalt need many guides and many prayers to travel together with thee to save thy wretched soul, until thou shalt attain unto Christ and say unto Him: Alleluia.

They that are subject to material passions shall have no pardon there. For the dread accusers are there, and there also shall the books be opened. Where, then shalt thou look around, O man, or who then shall help thee there, unless in life thou hast wrought some good or done some kindness to the poor, singing: Alleluia.

Both youth and bodily beauty fade away at the time of death, and then the tongue is scorched grievously; the throat also, being parched, is inflamed. Then quenched is the beauty of the eyes, the beauty of the face is completely transformed, the shapeliness of the neck is destroyed, and what remains is silent, unable to say often: Alleluia.

Be silent, therefore, be silent. You that survive be still before him that lies there, and contemplate the great mystery, for dread is the hour. Keep still, that the soul may go in peace, for it endures a great ordeal, and with much fear beseeches God: Alleluia.

I have seen an infant dying, and have wept for my life. For he was greatly troubled, and when the hour had come, with trembling, cried out: O father, help me! O mother, save me! And none was able to help then, except to look on helplessly and weep for him was *laid* in the grave: Alleluia.

How many, then, suddenly have been snatched from their betrothal to the grave, and having been betrothed with an eternal betrothal, and having lamented without avail, were unable to arise from the *that bridal* chamber. But there was both marriage and the grave, both union and disunion, both laughter and weeping, together with the psalm: Alleluia.

With ecstasy we are inflamed at only hearing that eternal light is yonder; that the fountain of our life is there, and there is eternal delight; that Paradise is there in which the souls of the Righteous make glad. All of us together shall enter unto Christ, that all of us may thus cry aloud unto God: Alleluia.

(Theotokion) O all-holy and unwedded Virgin, who gavest birth unto the Unapproachable Light, I pray, supplicate and entreat *thee*: Cease not praying the Lord, O most-pure One, for thy servant who has fallen asleep, that he might find there forgiveness of transgression in the Day of Judgment. For as Sovereign Lady thou hast boldness, O all-pure One, to beseech thy Son always: Alleluia.

And again:

With the Saints give rest, O Christ, to the soul of Thy servant, where sickness is no more, neither sorrow nor sighing, but life everlasting.

ODE 7

Irmos: *O ineffable wonder! He that delivered the holy Children from the flame in the furnace, is laid without breath as a corpse in the grave,*

for the salvation of us who sing: O God our Redeemer, blessed art Thou.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

As Thou art compassionate, O Christ, deliver Thy servant whom Thou hast now received in the Faith, from the fire of Gehenna and the dread sentence. And grant that Thy servant may sing unto Thee: O God our Redeemer, blessed art Thou.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Having counted Thy servant, who has fallen asleep in the Faith, worthy of the land of the meek, the delights of Paradise, and the wondrous abode of glory, grant him to sing unto Thee: O God our Redeemer, blessed art Thou.

Glory....

Great is the judgment, and indescribable is the distress of Gehenna, O brethren. For the souls of sinners are burned there together with their bodies, and in anguish they weep, not being able to sing: O God our Redeemer, blessed art Thou.

Now and ever....

Ever encompassing with thy prayers the living who, without double, hymn thee as Mother of God, O most-undefiled Theotokos, do thou deliver from bitter torment them that have been taken hence, that, together with thee, they may sing unto Christ: O God our Redeemer, blessed art Thou.

ODE 8

Irmos: *Fear with astonishment, O heaven, and let the foundations of the earth be shaken. For behold, He that dwelleth on High is numbered among the dead, and as a stranger is lodged in a narrow tomb. Bless Him, O you Children; you Priests, sing praises; you people, highly exalt Him unto all the ages.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

O what a dread hour awaits sinners, brethren! O what terror then! Gehenna's fire shall consume, and shall eternally torment. Therefore, O Christ, compassionate Master, deliver from the dread threat him that now has been taken from us, that he may escape the torment of Gehenna forever.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

O the joy of the Righteous which they shall receive when the Judge comes. For there a chamber is prepared and Paradise, and the whole Kingdom of Christ. Establish Thou Thy servant therein, making him glad with the Saints, O Christ, forever.

Glory....

Who shall withstand the dread threat of Thy coming, O Christ? For then shall the heavens be rolled up dreadfully like a scroll, the stars shall fall, all creation shall shake with fear, and the light shall be changed. But then, O Word, do Thou spare him that has been taken from us.

Now and ever....

The Son Whom thou gavest flesh beyond nature, O pure One, is the Judge of the living and the dead, and judging all the earth, He saves from torment whom He desires, and especially them that venerate, with love, His icons, and hymn thee, as Theotokos, unto all the ages.

ODE 9

Irmos: *Do not lament Me, O Mother, beholding in the grave the Son Whom thou hast conceived without seed in thy womb. For I shall arise and be glorified, and as God, I shall raise up in never-ending glory them that magnify thee with faith and love.*

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Mourn not all you that have died in the Faith, for Christ enduring flesh, the Cross and burial for us, has made sons of immortality all them the sing unto Him: Enter not into judgment with Thy servant.

Refrain: Give rest, O Lord, unto the soul of Thy servant who has fallen asleep.

Let us, from the heart, O faithful, pray Christ that He will establish in the mansions of the Saints, the brother who has fallen asleep in faith and hope of the resurrection. For there is the stern judgment and the dread searching-out, and no one can help himself without good works and the common prayer of the faithful. And let us cry out: Enter not into judgment with Thy servant.

Glory....

Establish now in Thy glory that grows not old and in the Paradise of delights, him that has been taken from us, O Good One, for he has made haste unto Thee in faith with true belief and repentance, and make him a chosen intercessor of Thy Kingdom.

Now and ever....

We the faithful piously hymn thee as Mother of the supernatural Life, O Virgin Theotokos. For through thee, we who before were dead, being made immortal, have found Life; and behold, unto thee do we fulfil this song.

Then the Deacon says the Little Litany for the Departed, as before. And the Priest says the Prayer, O God of spirits..., *and the Exclamation,* For Thou art the Resurrection....

Then the *Exapostilarion* is read:

Now I am at rest and have found great release, for I have been translated from corruption and have been set into life. O Lord, glory to Thee.

And the people say the same. Then the following verses are said and after each the people repeat the Exapostilarion.

Vs. As for man, his days are as the grass, as the flower of the field.

Vs. For his spirit goes forth from him, and he ceases to be.

Vs. And the truth of the Lord abides unto the ages.

Glory...now and ever....

Now have I chosen the Maiden Mother of God, for Christ, the Redeemer of all, was born of her. O Lord, glory to Thee.

And immediately:

The Praises
Psalm 148

Although not specifically directed in the ***Book of Needs***, the Praises are read by the Reader, as is usually done at non-festal Matins, with the Stikhera inserted at the appropriate places.

Praise the Lord from the heavens; praise Him in the highest. Praise Him, all you His angels; praise Him, all you His hosts. Praise Him, O sun and moon; praise Him, all you stars and light. Praise Him, you heavens of heavens, and thou water above the heavens. Let them praise the name of the Lord: For He spoke and they came to be; He commanded and they were created. He established them forever, even unto the ages of ages. He set a decree, and it shall not pass away. Praise the Lord from the earth, you dragons and all deeps; fire, hail, snow, frost, and stormy wind, all fulfilling His word. Mountains and all hills, fruitful trees and all cedars; beasts and all cattle; creeping things and feathered birds; kings of the earth and all peoples; princes and all judges of the earth; young men and maidens; old men and youths. Let them praise the name of the Lord, for His name only is exalted; His praise is above the earth and heaven; and He will raise up the horn of His people: A hymn for all His saints, for the children of Israel, and for a people that draw near unto Him.

Psalm 149

Sing unto the Lord a new song; His praise in the congregation of the saints. Let Israel rejoice in Him that made him; let the sons of Sion rejoice in their King. Let them praise His name in chorus; with timbrel and psaltery let them sing unto Him. For the Lord is well pleased with His people, and shall exalt the meek unto salvation. The saints shall boast in glory, and shall be joyful on their beds. The exaltation of God shall be in their throats, and two-edged swords in their hands: to execute vengeance upon the nations, and chastisement among the peoples; to bind their kings with fetters, and their glorious ones with manacles of iron; to execute on them the judgment that is written: This glory shall be to all His saints.

Psalm 150

Praise God in His saints; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him according to the multitude of His majesty. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp.

Then the Stikhera, **TONE 6** *(Special Melody: "Having despaired..."):*

Thy godly minister has gone unto Thee, O Christ, now deified in his translation hence by Thy lifegiving Mystery. Take his soul, as if it were a bird, into Thy hand, establish him in Thy courts and in the angelic choirs, and give rest unto him whom Thou hast received by Thy command, O Lord, for the sake of Thy great mercy.

Praise Him with timbrel and choir; praise Him with stringed instruments and pipes.

Strange is the mystery of death, for it comes to all in an untimely way. Nature is dissolved by force. It takes old men, abbots, *and* scribes. It despoils teachers of vain philosophies, bishops and pastors. But let us cry out with tears: Give rest unto him whom Thou hast received by Thy command, O Lord, for the sake of Thy great mercy.

Praise Him with sounding cymbals; praise Him with cymbals of jubilation. Let every breath praise the Lord.

He that lived in piety and was adorned as Thy Priest, O Christ, the sacrificer and offerer of the Divine Mysteries, at Thy divine command has gone from the clamor of life unto Thee. Accepting him as a Priest, save and grant rest with the Righteous him whom Thou hast received, O Savior, for the sake of Thy great mercy.

Glory...now and ever...*(Theotokion)*:

We have come to the knowledge of God Who wast incarnate of Thee, O Theotokos Virgin. Beseech Him that He will save our souls.

Then they say, Glory to God in the highest...

According to ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (*Practical Handbook for the Administration of Parish Needs*), ***Posobiye k'izucheniu Ustava Bogosluzheniya Pravoslavnoi Tserkvi*** (*Aid for the Study of the Rubrics of the Divine Services of the Orthodox Church*), and ***Nastol'naya Kniga Svyashchennosluzhitelya*** (*Reference Book of Priestly Service*), this is the *Great Doxology*. However, the latter reference indicates that, in fact, this is the "Doxology which is read on weekdays," i.e., the *Small Doxology*. (Another source, Isabel Hapgood, ***Service Book of the Holy Orthodox-Catholic Apostolic Church***, prints the *Great Doxology*, omitting the *Trisagion* at the end.) As this will be followed by special Stikhera, It is good to give thanks unto the Lord..., the *Trisagion*, and Troparia (as at Daily Matins), it is clear that, in fact, the *Small Doxology* is meant. (Several of the aforementioned references also indicate that this is sung by the clergy, rather than read.)

Glory to God in the Highest, and on earth peace, good will toward men. We praise Thee. We bless Thee. We worship Thee. We glorify Thee. We give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ, and the Holy Spirit; O Lord God, Lamb of God, Son of the Father: Thou that takest away the sins of the world, have mercy on us. O Thou that takest away the sins of the world, accept our prayer. O Thou that sittest at the right hand of God the Father, have mercy on us. For Thou only art holy, Thou only art Lord, O Jesus Christ, to the glory of God the Father. Amen. Every day will I bless Thee and praise Thy name forever; yea, for ever and ever. Lord, Thou hast been our refuge from generation to generation. I said, Lord, be merciful to me and heal my soul, for I have sinned against Thee. Lord, I have fled unto Thee; teach me to do Thy will, for Thou art my God. For with Thee is the Fountain of Life; in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, that we may be kept this day without sin. Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name forever. Amen. Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, make me to understand Thy statutes. Blessed art Thou, O Holy One, enlighten me with Thy statutes. Thy mercy, O Lord, endures forever; despise not the works of Thy hands. Unto Thee is due praise. Unto Thee is due a song. Unto Thee is due glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

And after Vouchsafe, O Lord..., *the following Stikhera of St. John of Damascus are said,* **TONE 1** *(Idiomela—"Of the Tone"):*

What follows are eight sets of Stikhera according to the Eight Tones (24 Stikhera in all). These are meant to be sung, but in many places they are read.

What sweetness of life abides unaccompanied with grief? What glory stands unchanged upon earth? All things are but most-feeble shadows; all things are but most-deluding dreams. Yet a moment and death takes all these things. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, as the Lover of Mankind give rest unto him whom Thou hast chosen, as Thou art the Lover of Mankind.

Vs. The Lord tends me as a shepherd, and I shall not want. *(22:1)*

In deed, O my Savior, Thou showest that Thou art the Resurrection of all, Who, by a word, O Word, hast raised up Lazarus from the dead. Then were the bars shattered, and the gates of hades troubled. Then was human death shown to be but sleep. But do Thou Who didst come to save Thy creation and not to condemn it, give rest

unto him whom Thou hast chosen, as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

Thou hast been shown forth unto all as a fervent Mediatress, O Birthgiver of God, O Protection of all, and the Power of God unto them that make haste unto thee, a Helper for them that are in need, a quick Deliverer for them that are bound. For Christ has appointed thee as an Avenger and a Champion against barbarians, and an indestructible Rampart, an impregnable Stronghold, and a Giver of peace unto our souls.

Stikhera, **TONE 2***:*

Woe is me! What manner of struggle has the soul when it is parted from the body? Alas, how much, then, does it weep, and there is none to have mercy on it! It lifts up its eyes unto the Angels; of no effect does it pray. It stretches out its hands unto men; it finds none to help. Therefore, my beloved brethren, meditating on our brief life, let us entreat rest from Christ for him that has been taken hence, and for our souls great mercy.

Vs. Out of mine affliction I called upon the Lord, and He heard me. *(117:5)*

Come, let us all consider the wonder past understanding: he that yesterday was with us now lies dead. Come, let us understand that in a little while we also shall end in funeral bindings. *How* they that were anointed with fragrant myrrh lie in stench! How they that were adorned with gold lie without adornment, devoid of form! Therefore, my beloved brethren, considering our brief life, let us entreat rest from Christ for him that has been taken hence, and for our souls great mercy.

Vs. O Lord, deliver my soul from unrighteous lips. *(119:2)*

Farewell, vain life! Farewell, all friends, kinsmen and children! For I go in a path wherein I have never walked. But, remembering my love for you, come, follow me, and commit this clay of mine to the grave. And, with tears, pray Christ Who shall judge my humble soul, that He snatch me from the unquenchable fire.

Glory...now and ever...*(Theotokion)*:

O impassible Gateway, mystically sealed, O blessed Theotokos Virgin: Accept our supplications and bear them unto thy Son and God, that through thee He may save our souls.

Stikhera, **TONE 3** *(Idiomela—"Of the Tone"):*

Behold, my beloved brethren, I lie amid you all, silent and voiceless. *My* mouth is stopped, *my* tongue is stilled, and *my* lips are curbed; *my* hands are bound and *my* feet are fettered; *my* visage is changed, *my* eyes are extinguished and see not them that lament, *my* ears receive not the cry of them that mourn, *my* nose smells not the fragrance of the incense. But, in no way is true love put to death. Therefore, I beseech all my acquaintances and friends: Commemorate me before the Lord, that, in the day of judgment, I may find mercy before that dread Judgment-seat.

Vs. I have lifted up mine eyes to the mountains, from whence comes my help. *(120:1)*

All human things are vanity which remain not after death. Riches abide not, neither does glory accompany *us* on the way. For when death has come, all these things vanish. Therefore, let us cry out unto the Immortal Christ: Give rest unto him that has been taken from us, where is the abode of all them that rejoice.

Vs. The Lord shall keep thy coming in and thy going out, from this time forth and forevermore. *(120:8)*

O men, why do we trouble ourselves in vain? The course we run is quick and hard. Life is as smoke. In a little while we shall be vapor, ashes and dust; and like a flower shall we wither away. Therefore, let us cry out unto the Immortal Christ: Give rest unto him that has been taken from us where is the abode of all them that rejoice.

Glory...now and ever...*(Theotokion)*:

We who are stormtossed on the deep of life have thee as a haven of salvation, O Theotokos Virgin. Therefore, do thou entreat God Who was incarnate of thee without seed and ineffably became a man, to save our souls.

Stikhera, **TONE 4***:*

Where is worldly inclination? Where is temporary dreaming? Where are the gold and silver? Where is the multitude of servants and their clamor? All dust, all ashes, all shadows! But, come, let us cry out unto the Immortal King: O Lord, count worthy of Thine eternal good things him that has been taken from us, giving him rest in Thy blessedness that grows not old.

Vs. I was glad when they said unto me: Let us go into the house of the Lord. *(121:1)*

Death came as a robber; the corrupter came and laid me low; he came and revealed me as one without being; he came, and being earth I lie as one without existence. In truth we are a dream, in truth we are a vision, O men. But come, let us cry out unto the Immortal King: O Lord, count worthy of Thine eternal good things him that has been taken from us, giving him rest in the life that grows not old.

Glory...now and ever...*(Theotokion)*:

O only pure and undefiled Virgin who, without seed, didst bring forth God: Pray that our souls may be saved.

Stikhera, **TONE 5**:

I remembered the Prophet who cried out: "I am earth and ashes." And again I looked into the graves and beheld the bones laid bare. And I said, "Who then is the king or the warrior, the rich man or the poor man, the righteous or the sinner?" Yet give rest with the Righteous, O Lord, unto Thy servant.

Vs. Our feet have stood in thy courts, O Jerusalem. *(121:2)*

Thou hast said, O Christ, that he that believes in Thee shall not see death. But as I out of Light in Light am Light, so shall you also be illumined with Me in My glory. For I, that am True God, have come to save them that, in true, Orthodox belief, honor Me, the only Lord God, twofold in nature, of flesh and Divinity, but one in Person. Therefore, give rest with the Saints in the light of Thy countenance unto Thy faithful servant, who thus confesses Thee, as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

We beseech thee as the Mother of God, O blessed One: Pray that we may be saved.

Stikhera, **TONE 6**:

To me Thy life-effecting command was origin and substance, for having willed to fashion me a living creature out of invisible and visible nature, Thou didst create my body from the earth, and gavest me a soul by Thy divine and lifegiving breath. Therefore, give rest

unto Thy servant, O Christ, in the land of the living and in the habitations of the Righteous.

Vs. Unto Thee have I lifted up mine eyes, unto Thee Who dwellest in Heaven. *(122:1)*

Thou hast honored with Thine Image the creation of Thy hands, O Word. For, depicting in material form the likeness of Thy noetic Essence, of which Thou hast made me a participant also, Thou didst set me on earth to have sovereign dominion over created things. Therefore, O Savior, give rest unto Thy servant in the land of the living and in the tabernacles of the Righteous.

Glory...now and ever...*(Theotokion)*:

We have come to the knowledge of God Who was incarnate of thee, O Theotokos Virgin. Beseech Him that our souls may be saved.

Stikhera, **TONE 7**:

In the beginning having made man according to Thine Image and Likeness, Thou didst set him in Paradise to reign over Thy creation. But having been deceived by the envy of the devil, he partook of the food, becoming a transgressor of Thy commandments. Therefore, Thou didst condemn him, O Lord, to return again unto the earth from which he was taken, and to entreat repose from Thee.

Vs. How beloved are Thy dwellings, O Lord of hosts! *(83:2)*

Death looses every sorrow befalling Adam's nature, for we have become corrupt, having partaken of the food. Let us know, therefore, that formed out of the earth, we shall again become dust and ashes, as we were before. Therefore, with a voice of weeping, let us entreat the Creator that He grant pardon and mercy unto him that has been taken hence.

Glory...now and ever...*(Theotokion)*:

We the faithful have thee as an impregnable Wall and Hope, O Theotokos. Therefore, O Sovereign Lady, cease not to pray for thy servants who have fallen asleep in the Faith, that they find pardon in the Judgment, when thy Son and God shall sit *as Judge* (for thou knowest *our* nature that now is mixed with every kind of sin), that we all may call thee "blest."

Stikhera, **TONE 8**:

I weep and I wail, when I consider death and behold our beauty, fashioned according to the Image of God, lying in the graves disfigured, bereft of glory, not having form. O wonder! What is this mystery concerning us? How have we been given over to corruption? How have we been wedded unto death? In truth, as it is written, by the command of God Who givest rest unto him that has been taken hence.

Bearing an incorrupt image, and having received an immortal soul by the divine breath, and so having become compound, as it is written, how have we become corrupt? And how have we transgressed the commandment of God? O wonder! How did we abandon the food of life, and eat the food that brings bitter death? How, being led astray, have we made ourselves bereft of divine life? Henceforth, let us cry out unto Christ: In Thy courts establish him whom Thou hast translated hence.

Glory...now and ever...*(Theotokion)*:

Thy protection, O Theotokos Virgin, is spiritual healing. For having recourse unto this, we are delivered from spiritual afflictions.

Stikhera, **TONE 8** *(Idiomela—"Of the Tone")*:

Measureless is the torment of them that live as prodigals; gnashing of teeth and inconsolable weeping; unillumined gloom and utter darkness; the worm that sleeps not, unavailing tears and judgment without mercy. Therefore, before the end, let us cry out, saying: O Master Christ, give rest with Thine Elect unto him whom Thou hast chosen.

(*Likewise*) The trumpet shall sound and the dead shall arise, as from sleep, desiring to receive the heavenly life, setting their hope on Thee, *their* Creator and Lord. Condemn not, therefore Thy servant, for Thou didst become mortal for our sake, O Immortal One. For this cause, let us cry out before the end, saying: O Master Christ, give rest with Thine Elect unto him whom Thou hast chosen.

Behold, the elements, and Heaven and earth shall be changed; and all creation shall be clothed with incorruption. Corruption shall be destroyed and the darkness shall flee at Thy Coming. For, with glory, shalt Thou come again, as it is written, to render unto each according to what he has done. O Master Christ, give rest with Thine Elect unto him whom Thou hast chosen.

Glory...(**TONE 6**):

Come, all of you, and see a strange and terrible sight made manifest unto all—the image now beheld—and trouble yourselves no more with transient things. Today a soul is severed from the body, translated unto an eternal world. For it goes upon a path wherein it has never trod unto the Judge Who showest no respect of persons, where the Hosts of Angels stand about. For terrible, O my brethren, is that Judgment-seat, where all of us shall stand naked. For some shall be crowned and some shall be put to shame. Therefore, let us cry out unto the Immortal King: When Thou shalt try the secret things of man, spare Thy servant whom Thou hast received, O Lord, the Lover of Mankind.

Now and ever...*(Theotokion)*:

Through the prayers of her that bore Thee, O Christ, and of Thy Forerunner, Apostles, Prophets, Hierarchs, Venerable One, and the Righteous, and of all the Saints, give rest unto Thy servant who has fallen asleep.

Then:

Psalm 91(2)

It is good to give praise to the Lord, and to sing unto Thy name, O Most High. To declare Thy mercy in the morning, and Thy truth throughout the night, on a psaltery of ten strings, with a song upon a harp. For Thou hast made me glad, O Lord, by Thy deeds, and in the works of Thy hands will I rejoice. How magnified are Thy works, O Lord, exceedingly deep are Thy thoughts. A senseless man shall not know it, nor shall a stupid man understand these things. When sinners spring up like grass, and all the workers of iniquity look down, it is they that shall be destroyed unto the ages of ages; but Thou art Most High forever, O Lord. For behold, Thine enemies, O Lord, behold, Thine enemies shall perish, and all the workers of iniquity shall be scattered. And my horn shall be lifted high like that of the unicorn, and mine old age with rich oil. Mine eye has looked down upon mine enemies, and mine ear shall hear *of the doom* of the wicked rising against me. The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. They that are planted in the house of the Lord, in the courts of our God shall flourish; they shall increase still in ripe old age and shall be acceptable, that they may proclaim that the Lord our God is upright, and there is no unrighteousness in Him.

Then, the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Choir:* Amen. *Then the Troparia,* **TONE 4**:

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

O holy Mother of the Ineffable Light, honoring thee with the angelic hymns, piously do we magnify thee.

The Deacon says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he may be pardoned all his transgressions, both voluntary and involuntary.

That the Lord God will establish his soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest says this Prayer (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the last *kiss is given. And we sing the following Stikhera,* **TONE 2**, *according to the Special Melody: When Joseph of Arimathaea...:*

According to the (***Velikii***) ***Trebnik*** (**(*Great*) *Book of Needs***) published in Kiev (1902), these Stikhera are those sung at the Funeral of Monastics. (The same is found in Hapgood.) The Stikhera that follow are those appointed in the ***Trebnik*** (***Book of Needs***) published in Moscow (1902).

Come, brethren, let us give the last kiss unto the dead, giving thanks unto God. For he has vanished from among his kinsmen and hastens to the grave. For him there is no anxiety concerning vain things and

the much-suffering flesh. Where now are his kinsmen and his friends? Behold, we are parted. Let us pray unto the Lord that He will give him rest.

What, O brethren, is this parting? What is this weeping, what is this lament at the present hour? Come, therefore, let us kiss him that was with us but a little while; for he is given unto the grave, he is covered with a stone, he abides in darkness, he is buried with the dead, and now is parted from all his kinsmen and friends. Let us pray unto the Lord that He will give him rest.

Now is life's evil triumph of vanities destroyed. For the soul has vanished from its dwelling place, the clay is ashen, the vessel is shattered, it is voiceless, has no feeling, is dead and motionless. Committing him unto the grave, let us pray unto the Lord that He will give him rest unto the ages.

With what can we compare our life? In very truth unto a flower, smoke and the morning dew. Come, therefore, let us gaze openly at the graves. Where is the beauty of the body, where is its youth? Where are the eyes and the fleshly form? All are consumed like the grass, all have been destroyed. Come, let us fall down before Christ with tears.

Great is the weeping and lamentation, great is the groaning and agony at the parting of the soul. Hades and destruction *await*. This transitory life is a fleeting shadow and an illusive dream; and the toil of earthly life an unseemly fantasy. Let us flee far away from every worldly sin, that we may inherit heavenly things.

As we look upon him that lies dead before us, let us all accept the image of our final hour. For he vanishes like smoke from the earth, is withered like a flower, is cut down like grass, is wrapped in sackcloth and concealed in the earth. As we leave him hidden from sight, let us pray unto Christ that He will give him rest unto the ages.

Come, you descendants of Adam, let us look upon him that is laid low in the earth, all the comeliness according to our Image stripped away, dissolved in the grave by decay, consumed by worms in darkness, and concealed by the earth. As we leave him hidden from sight, let us pray unto Christ that He will give him rest unto the ages.

When the soul is about to be carried away from the body with violence by dread Angels, it forgets all kinsmen and acquaintances and is troubled concerning standing before the tribunal that is to come, that shall pass judgment upon vain things and much-toiling flesh. Then, entreating the Judge, let us all pray that the Lord will forgive him the things that he has done.

Come, brethren, let us look into the grave upon the dust and ashes from which we were formed. Where do we go now? What have we become? Who is poor, or who is rich? Who is the master, and who is the freeman? Are not all dust? The beauty of the countenance is gone, and death has withered up all the bloom of youth.

In truth vanity and corruption, all the things of life, are illusions and inglorious. For we all shall pass away, we all shall die, kings and princes, judges and rulers, rich and poor, and all of mankind. For now, they who once were alive, are cast into the grave. Let us pray that the Lord will give them rest.

Now all the bodily organs seem to be idle which, such a short time ago were active; all are useless, dead, unconscious. For the eyes are closed, the feet are bound, the hands lie helpless, and with them the ears; the tongue is closed in silence, committed to the grave. In truth all human things are vanity.

Save them that put their trust in thee, O Mother of the Sun that setteth not, O Begetter of God. With thy prayers entreat the Most-good God, we pray, that He will give rest unto him that now has been taken away, where the souls of the Righteous repose. Show him

to be an heir of divine good things, in the courts of the Righteous, unto memory eternal, O all-undefiled One.

Glory...(**TONE 6**):

Beholding me voiceless and deprived of breath, weep for me, O brethren and friends, kinsmen and acquaintances. For yesterday I conversed with you, and suddenly the dread hour of death came upon me. But come, all you that love me, and kiss me with the last kiss. For no more will I walk with you or converse with you. For I depart unto the Judge with Whom there is no respect of persons. For slave and master stand together before *Him*, king and warrior, rich and poor, in equal worthiness; for each, according to his deeds, is glorified or put to shame. But I beg and entreat you all, that you pray without ceasing unto Christ God for me, that I not be brought down unto the place of torment according to my sins, but that He will appoint me to the place where is the light of life.

Now and ever...*(Theotokion*—**SAME TONE***)*:

By the prayers of her that gave Thee birth, O Christ, and of Thy Forerunner, of the Apostles, Prophets, Hierarchs, Venerable Ones and the Righteous, and of all the Saints, give rest unto Thy servant who has fallen asleep.

At this point, the *rubrics* specify that the remains of the deceased are taken to the grave; the Dismissal is pronounced there. According to the references cited earlier in this *Office*, the Dismissal is pronounced in the temple, followed by "Memory Eternal." In addition, according to the "*Handbook*," after the Stikhera during the Last Kiss, the Prayer of Absolution is read and then placed in the right hand of the deceased, as at the Funeral for Laymen.

PRAYER OF ABSOLUTION

May our Lord Jesus Christ, by His divine grace, and also by the gift and power given unto His holy Disciples and Apostles, that they should bind and loose the sins of men (For He said unto them, "Receive the Holy Spirit. Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained" *(John 20:22-23)*. "*And* whatsoever you shall bind *or loose* on earth shall be bound *or loosed* in Heaven" *(Matt. 18:18)*.) and which also has been handed down to us from them as their successors, absolve this my spiritual child, *N.*, through me who am unworthy, from all things wherein, as a human, he has sinned against God, whether by word or by deed, whether by thought and with all his senses, whether voluntarily or involuntarily, whether by knowledge or in ignorance. And if he be under the ban or excommunication of a Bishop or of a Priest; or if he has brought upon himself the curse of his father or mother; or has fallen under his own curse; or has transgressed by any oath; or has been bound, as a human, by any sins whatsoever, but has repented of these with a contrite heart, may He absolve him also from all these faults and bonds. And may all those things that proceed from the infirmity of *human* nature be given over unto oblivion and may He forgive him everything, for the sake of His Love for Mankind, through the prayers of our most-holy and most-blessed Sovereign Lady, the Theotokos and ever-Virgin Mary, of the holy, glorious and all-praised Apostles, and of all the Saints. Amen.

Although not printed in the ***Trebnik***, the order for the Dismissal is, as follows:

The Deacon says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Master (*or* Father), bless.

And the Bishop (or Priest) makes the Dismissal:

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him rest in the bosom of Abraham and number him with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

Then the Bishop (or the First Priest) himself says this thrice:

May thy memory be eternal, O our worthily-blessed and ever-memorable brother.

And the Choir sings thrice: Memory Eternal.

Then, going forth to the grave, the Priests sing the Irmosi of the Great Canon:

(Ode 1) He is for me a Helper and Protector unto salvation. He is my God, and I glorify Him; the God of my fathers, and I exalt Him, for gloriously is He glorified.

(Ode 2) Attend, O Heaven, and I shall speak and sing praises unto Christ, Who came in the flesh from a Virgin.

(Ode 3) Upon the unshaken rock of Thy commandments, O Christ, make firm my thoughts.

(Ode 4) The Prophet heard of Thy coming, O Lord, and he was afraid, that Thou shouldest will to be born of a Virgin, and to be revealed unto men; and he said: "I have heard the report of Thee and I was afraid." Glory to Thy power, O Lord.

(Ode 5) Arising early in the morning from the night, O Lover of Mankind, I pray: Illumine me and guide me in Thy commandments. And teach me, O Savior, to do Thy will.

(Ode 6) With my whole heart I cried out unto the Compassionate God, and He heard me from the lowest depths of hades, and brought my life out of corruption.

(Ode 7) We have sinned, we have transgressed, we have wrought unrighteousness before Thee; we have not kept or done that which Thou hast commanded us. But reject us not utterly, O God of *our* fathers.

(Ode 8) Him Whom the hosts of Heaven glorify, before Whom tremble the Cherubim and Seraphim, let everything that has breath and all creation sing, bless and highly exalt unto all the ages.

(Ode 9) Conception without seed; nativity past understanding; incorruptible Fruit from a Mother unwedded. For the birth of God renews nature. Therefore, all generations with true worship magnify thee, as Bride and Mother of God.

According to the aforementioned references, during the Funeral for a Hierarch, as they carry the remains to the grave, first they circle the temple, celebrating a brief *Litya* at each side. The body of a deceased Priest usually is carried around the temple in which he served during the final time of his life. During the Funeral Procession, the banners, Cross and Gospel Book usually are carried before the coffin.

Then, the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Choir:* Amen. *Then the Troparia,* **TONE 4**: With the souls of the righteous departed...In the place of Thy rest...O holy Mother..., *as before. Then the Litany,* Have mercy on us, O God..., *and the Prayer,* O God of spirits... *and the Exclamation,* For Thou art the Resurrection..., *as before.*

And they lay the remains in the grave. And the Bishop (or the Priest), taking a shovelful of dirt, casts it crosswise upon the remains, saying:

The earth is the Lord's, and the fulness thereof, the world and all that dwell therein.

And after this he pours oil from the shrine-lamp over the remains, or scatters ashes out of the censer over them. And so they fill the grave in the usual way, while the Troparia, With the souls of the righteous departed..., *and the rest are sung. And the Full Dismissal* (as before).

38.

THE FUNERAL OFFICE OVER A DEPARTED HIERARCH.

No separate Office is found in the ***Book of Needs***. The Funeral Office Over a Departed Priest is sung, although, as every Hierarch is a Monk, the Office For A Departed Monk may be sung instead. The particulars concerning the preparation of the deceased Hierarch for burial may be found in the section entitled "Preparations of the Body for Burial" printed before the Funeral Offices.

38.

THE ORDER OBSERVED CONCERNING THE CARRYING FORTH OF THEM THAT FALL ASLEEP IN HOLY PASCHA, AND IN ALL OF BRIGHT WEEK.

(Infants)

This Order, including the burial itself, may be served on any day of Bright Week.

The Priest, then, having come to the house in which the body of the deceased lies, putting on his Epitrachelion and Phelonion, and having censed the remains, begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest sings:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Then the Priest sings the Stikhera of Pascha, as at the beginning of Matins. The Choir repeats after each verse: Christ is risen... *(once).*

Let God arise, and let His enemies be scattered: *(67:2)*

As smoke vanishes, so let them vanish; as wax melts before the fire: *(67:3)*

So let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God: *(67:3-4)*

This is the day which the Lord has made. Let us rejoice and be glad therein. *(117:24)*

Glory to the Father, and to the Son, and to the Holy Spirit:

Now and ever and unto ages of ages. Amen.

Priest: Christ is risen from the dead, trampling down death by death:

Choir: And upon those in the tombs bestowing life!

And while these are being sung, the Priest sprinkles the body of the infant with Holy Water, and his/her coffin without and within; and immediately they lay [the body of the infant] therein. And when the singing is finished, the Deacon says the customary Litany for Departed Infants:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the blessed infant, *N.*, and that, according to his unfeigned promise, he will count him (*her*) worthy of His Heavenly Kingdom.

That the Lord, our God, will establish his (*her*) soul where all the just repose.

The mercies of God, the Kingdom of Heaven, and rest with the Saints for him (*her*) and for ourselves, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with bowed head, reads this Prayer secretly:

O Lord Jesus Christ, our God, Who hast promised to bestow the Kingdom of Heaven upon them that have been born again of water and the Spirit, and in an undefiled life are translated unto Thee, and hast said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven" *[Luke 18:16]*: We humbly pray Thee: Do Thou grant, according to Thine unfeigned promise, the inheritance of Thy Kingdom unto Thy servant, the undefiled infant, *N.*, now departed from us. And count us worthy to continue and end an undefiled and Christian life, and to be settled in the heavenly chambers with all Thy Saints.

And he exclaims:

For Thou art the Resurrection, and the life, and the repose of all Thy servants, and of Thy servant, the infant, *N.*, now taken from us, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the following is read (or sung):

Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For thou art our God, and we know no other than Thee. We call on Thy name. Come, all you faithful, let us venerate Christ's holy Resurrection. For behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection. For by enduring the Cross for us, He has destroyed death by death.

And taking up the remains of the infant that has fallen asleep, they go forth to the Church, the Priest, Deacon and other clergy going before (and the Choir, if there be), *and the laity following.*

The above presupposes that the body of the infant is laid out in the home and further, that the home is near the church. In our times this, most often, is not the case, with the body, most likely, being laid out in a Funeral Home and then brought to the church by vehicle. According to contemporary Russian Church practice (cf. ***Nastol'naya Kniga Svyashchennosluzhitelya*** (Reference Book of Priestly Service)), after "Having beheld the Resurrection of Christ...," the Priest pronounces the Resurrectional Dismissal:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

Then he says:

May thy memory be eternal, O thou worthily-blessed and ever-memorable infant, *N.*.

And they sing, Memory Eternal, as usual. Then the remains are taken to the church while the Paschal Canon is sung.

As they go, the Clergy and Choir sing the Paschal Canon, that is, The Day of Resurrection..., *according to the regular order, until they come to the church. And in the church, having set down the remains, they conclude the Canon that was begun, while Priest(s) cense according to the regular order.*

According to contemporary Russian Church practice, the Funeral Service at the church begins with the Exclamation, Blessed is our God..., Christ is risen..., and the Paschal Verses as above.

And [after the Third Ode], the usual Litany for Departed Infants with Prayer and Exclamation, For Thou art the Resurrection..., *as above. Then,* the Ypakoe of Pascha, Before the dawn, Mary..., is sung. *And after this the Fourth Ode is sung in order.* (And the rest.) *And after the Sixth Ode, the usual Litany for the Departed [as before]. Then the Kontakion,* With the Saints...*and the Ikos,* Thou only art immortal.... *And, instead of the Trisagion,* As many as have been baptized into Christ.... *Then the Apostol Reading from the Acts of the Holy Apostles appointed for* Divine Liturgy on *whichever day it may be. Alleluia, in* ***TONE 2****. The first Resurrection Gospel [Pericope 116—Matt. 28:16-20]. And after this,* Having beheld the Resurrection of Christ.... *And the remaining Odes of the Canon. And after the completion of the Canon, the Exapostilarion,* In the flesh Thou didst fall asleep...*is read (or sung) twice. Then we sing,* Blessed art Thou, O Lord... *and* The company of Angels was amazed... (as at the usual Resurrection Matins). *Then the Paschal Stikhera,* Let God arise..., *with their verses.* Glory...now and ever...The Day of Resurrection... *and* Christ is risen...*(thrice). And during the singing of these Stikhera, the customary kissing of the departed infant, as they say,* Christ is risen.... *And after the Stikhera, the usual Litany for Departed Infants with the Prayer, which is said aloud by the Priest by the remains, and the Exclamation,* For Thou art the Resurrection.... *Then the usual* (Paschal) *Dismissal,* May Christ, Who rose from the dead.... *Then the following Prayer is said:*

O Lord, Who guardest infants in this present life, and in the age to come hast prepared for them a spacious place, the bosom of Abraham, and,

for their purity, radiant angelic abodes wherein the souls of the Righteous dwell: Do Thou Thyself, O Master Christ, receive in peace the soul of Thy servant, the infant, *N.*. For Thou hast said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven." For unto Thee are due all glory, honor and worship, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And we go forth to the grave, bearing the body of the infant that has fallen asleep for burial. And the Priest(s), together with the other clergy (and Choir), *preceding the remains, sing,* Christ is risen....*And when the remains have been laid in the grave, the presiding Priest, taking a shovel, scatters earth into the grave, saying:*

The earth is the Lord's, and the fullness thereof, the world, and all that dwell therein.

And they depart, giving thanks unto God.

THE ORDER OBSERVED CONCERNING THE CARRYING FORTH OF THEM THAT FALL ASLEEP IN HOLY PASCHA, AND IN ALL OF BRIGHT WEEK.

(Laymen)

This Order, including the burial itself, may be served on any day of Bright Week.

Let it be known that if any pass away on Holy Pascha, or on any day whatever of Bright Week until St. Thomas Sunday, somewhat less of the customary [Office] for them that have fallen asleep is sung, because of the majesty and honor of the joyful Feast of the Resurrection; for it is a festival of joy and gladness, and not of lamentation. And as all that have died in the hope of resurrection and life eternal, through the Resurrection of Christ are taken from the sorrows of this world to things joyful and glad, the Church, at the time when Christ is risen proclaims this by the Resurrection hymns over them that have fallen asleep; and, by somewhat less hymnody, litanies and prayer for them that have fallen asleep, we are assured that the dead person has died in repentance; but if he has not yet made satisfaction for his sins, these are remitted to him through the prayers of the Church, and he is freed from their bond.

The Priest, then, having come with his clergy [i.e., Reader, Candlebearers, etc.] *to the house in which the body of the deceased lies, putting on his Epitrachelion and Phelonion, and having censed the remains, begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest sings:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Then the Priest sings the Stikhera of Pascha, as at the beginning of Matins. The Choir repeats after each verse: Christ is risen... *(once).*

Let God arise, and let His enemies be scattered: *(67:2)*

As smoke vanishes, so let them vanish; as wax melts before the fire: *(67:3)*

So let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God: *(67:3-4)*

This is the day which the Lord has made. Let us rejoice and be glad therein. *(117:24)*

Glory to the Father, and to the Son, and to the Holy Spirit:

Now and ever and unto ages of ages. Amen.

Priest: Christ is risen from the dead, trampling down death by death:

Choir: And upon those in the tombs bestowing life!

And while these are being sung, the Priest sprinkles the body of the deceased with Holy Water, and his/her coffin without and within; and immediately they lay [the body of the deceased] therein. And when the singing is finished, the Deacon says the customary Litany for the Departed:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant, *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the following is read (or sung):

Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For thou art our God, and we know no other than Thee. We call on Thy name. Come, all you faithful, let us venerate Christ's holy Resurrection. For behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection. For by enduring the Cross for us, He has destroyed death by death.

And taking up the remains of him/her that has fallen asleep, they go forth to the Church, the Priest, Deacon and other clergy going before (and the Choir, if there be), *and the laity following.*

The above presupposes that the body of the deceased is laid out in the home and further, that the home is near the church. In our times this, most often, is not the case, with the body, most likely, being laid out in a Funeral Home and then brought to the church by vehicle. According to contemporary Russian Church practice (cf. ***Nastol'naya Kniga Svyashchennosluzhitelya*** (Reference Book of Priestly Service)), after "Having beheld the Resurrection of Christ...," the Priest pronounces the Resurrectional Dismissal:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

Then he says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant, *N.*, who has fallen asleep, and make his (*her*) memory to be eternal.

And they sing, Memory Eternal, as usual. Then the remains are taken to the church while the Paschal Canon is sung.

As they go, the Clergy and Choir sing the Paschal Canon, that is, The Day of Resurrection..., *according to the regular order, until they come to the church. And in the church, having set down the remains, they conclude the Canon that was begun, while Priest(s) cense according to the regular order.*

According to contemporary Russian Church practice, the Funeral Service at the church begins with the Exclamation, Blessed is our God..., Christ is risen..., and the Paschal Verses as above.

And [after the Third Ode], the usual Litany for the Departed with Prayer and Exclamation, For Thou art the Resurrection..., *as above. Then,* the Ypakoe of Pascha, Before the dawn, Mary..., is sung. *And after this the Fourth Ode is sung in order.* (And the rest.) *And after the Sixth Ode, the usual Litany for the Departed [as before]. Then the Kontakion,* With the Saints...*and the Ikos,* Thou only art immortal.... *And, instead of the Trisagion,* As many as have been baptized into Christ.... *Then the Apostol Reading from the Acts of the Holy Apostles appointed for* Divine Liturgy on *whichever day it may be. Alleluia, in* ***TONE 2****. The first Resurrection Gospel [Pericope 116—Matt. 28:16-20]. And after this,* Having beheld the Resurrection of Christ.... *And the remaining Odes of the Canon. And after the completion of the Canon, the Exapostilarion,* In the flesh Thou didst fall asleep...*is read (or sung) twice. Then we sing,* Blessed art Thou, O Lord... *and* The company of Angels was amazed... (as at the usual Resurrection Matins). *Then the Paschal Stikhera,* Let God arise..., *with their verses.* Glory...now and ever...The Day of Resurrection... *and* Christ is risen...*(thrice). And during the singing of these Stikhera, the customary kissing of*

the departed, as they say, Christ is risen.... *And after the Stikhera, the usual Litany for the Departed with the Prayer, which is said aloud by the Bishop* (if he serves) *or the Priest by the remains, and the Exclamation,* For Thou art the Resurrection.... *Then the usual* (Paschal) *Dismissal,* May Christ, Who rose from the dead.... *Then the Parting Prayer,* May the Lord Jesus Christ..., *is read.*

In some places, this is read after the Gospel.

And we go forth to the grave, bearing the body of him/her that has fallen asleep for burial. And the Priest(s), together with the other clergy (and Choir), *preceding the remains, sing,* Christ is risen.... *And they bury him/her with thanksgiving and joy, doing and saying all that [which is appointed at the Burial Service for Laymen (and Monks) from the Prayer,* May the Lord Jesus Christ..., *onward].*

THE ORDER OBSERVED CONCERNING THE CARRYING FORTH OF THEM THAT FALL ASLEEP IN HOLY PASCHA, AND IN ALL OF BRIGHT WEEK.

(Priests and Bishops)

This Order was composed by Metropolitan Philaret of Moscow on the occasion of the funeral of Archbishop Kirill of Podolia, March 31, 1841, the Monday of Bright Week. The Order, including the burial itself, may be served on any day of Bright Week, including Pascha itself.

Before the bringing of the remains of the departed to the church, there will be the Paschal beginning with the Paschal verses, as at the Paschal Order for the funeral of a layman. Then, "With the souls of the righteous departed..." is sung, followed by the Litany for the Departed. After the Exclamation, "For Thou art the Resurrection...," the Paschal Dismissal is pronounced. And after that, "Grant rest eternal..." and "Memory Eternal."

Then the remains are accompanied to the church, with the singing of "Christ is risen from the dead..." for the whole procession.

The Funeral Service is celebrated after the Divine Liturgy. It begins with the usual Paschal Beginning with verses, with Cross, candles and censer. Then the first Litany for the Departed, as appointed for the beginning of the *Panikhida*, "In peace let us pray to the Lord...." The Prayer is read secretly. And the exclamation: "For Thou art the Resurrection...."

The Deacons begin to sing the three verses of the First Antiphon, **TONE 6**, "I will lift up mine eyes...." Then a Deacon chants the first Prokeimenon of the usual Funeral Service, "Blessed is the way...," with verses. The Choir sings likewise. Then the Deacon reads from the ***Apostol***, (*pericope 270—1 Thess. 4:13-18*), followed by "Alleluia." Then the Protodeacon intones, "And that we may be accounted worthy..." and reads the Gospel from John, (*pericope 16—John 5:24-30*). After this, the

Protodeacon says, "Let us pray to the Lord," and the Prayer, "O Master, Lord our God..." is read.

The Deacon reads the Sedalen, "Today I am parted..." and the Troparion, "Forasmuch as we all are constrained...." Then the Deacon chants the second Prokeimenon, "Blessed is he whom Thou hast chosen...," with verses. The Choir sings likewise. Then the second reading from the ***Apostol***, (*pericope 89—Rom. 5:13-22*) and the Gospel, (*pericope 15—John 5:17-25*). Then the Protodeacon says, "Let us pray to the Lord," and the Prayer, "We give thanks unto Thee..." is read. The Deacons sing the verses of the Second Antiphon, **TONE 6**, "If the Lord...." Then a Deacon reads the Troparion, "In faith, hope and love..." and the Sedalen, "Thou knowest, O our God...." Then the third Prokeimenon, "Blessed is he whom Thou hast chosen...," with verses. The Choir sings likewise. Then the third reading from the ***Apostol***, (*pericope 158—1 Cor. 15:1-12*) and the Gospel, (*pericope 21—John 6:35-39*). Then the Protodeacon says, "Let us pray to the Lord," and the Prayer, "O Lord of hosts..." is read. The Deacons, together with the other church servers (i.e., readers, candlebearers, etc.), sing the Third Antiphon, **TONE 6**, "They that put their trust in the Lord...." Then a Deacon reads the Troparion, "My beloved brethren..." and the rest up to the Prokeimenon. Then the fourth Prokeimenon, "Their souls shall abide...," with verses. The Choir sings likewise. Then the fourth reading from the ***Apostol***, (*pericope 160—1 Cor. 15:20-29*) and the Gospel, (*pericope 22—John 6:40-44*). The Deacon reads, "In Thy Kingdom...," with Troparia, until the end. Then the fifth Prokeimenon, "Blessed is he whom Thou hast chosen...," with verses. The Choir sings likewise. Then the fifth reading from the ***Apostol***, (*pericope 113—Rom. 14:6-9*) and the Gospel, (*pericope 23—John 6:48-54*). And at its conclusion, the Choir: "Glory to Thee, O Lord, glory to Thee."

Then the Choir sings the Paschal Canon, "The Day of Resurrection...." After the Third Ode, the Little Litany for the departed with Exclamation. The Priests sing the Ypakoe of Pascha, "Before the dawn...." After the Sixth Ode, the Litany for the departed with Exclamation. And the Clergy sing, "With the Saints...." Then the Choir sings, "As many as have been baptized...." Then the Apostol Reading from the Acts of the Holy Apostles appointed for Divine Liturgy on whichever day it may be, "Alleluia," in **TONE 2**, and the first Resurrection Gospel (*Pericope 116—Matt.*

28:16-20). The Protodeacon says, "Let us pray to the Lord..." and the Parting Prayer is read. Then the Clergy sing, "Having beheld the Resurrection of Christ..." (*once*) and "Jesus rose from the grave..." (*once*). And the Choir sings the rest of the Canon.

After the Ninth Ode, the Little Litany for the departed and the Exclamation. Then the Clergy sing the Exapostilarion, "In the flesh Thou didst fall asleep..." (*once*) and this is repeated by the Choir (*once*). Then they sing, "Blessed art Thou, O Lord..." and "The company of Angels was amazed..." (as at the usual Sunday Matins). Then the Paschal Stikhera, "Let God arise...," with their verses. "Glory...now and ever...The Day of Resurrection..." and Christ is risen...(*thrice*). And during the singing of these Stikhera, the customary kissing of the departed, as they sing, Christ is risen...(*thrice*). And after the Stikhera, the usual Litany for the Departed with the Prayer, which is said aloud by the Bishop (if he serves) or the Priest by the remains, and the Exclamation, "For Thou art the Resurrection...." Then the usual (Paschal) Dismissal, "May Christ, Who rose from the dead...." And after that, "Grant rest eternal..." and "Memory Eternal."

Then the remains are accompanied to the grave, with the singing of "Christ is risen from the dead...." At the grave, the *Litya* is sung and after that, "Grant rest eternal..." and "Memory Eternal." Then the Choir or the Deacon sings three verses: "O Earth, having opened..., As Thou hast said...," and "Do not forget me..." (from the Funeral Service for Monks).

IV. COMMEMORATION OF THE DEPARTED

THE LITYA:

39.

THE LITYA FOR THE DEPARTED

The *Litya* for the Departed found in the ***Book of Needs*** (***Trebnik***), is served before the bringing of the departed from the home (or funeral home) to the church, and then ordinarily is served as long as the body (i.e., "relics" or "remains") lies in the home of the departed and again there after the return of the relatives from the burial. In addition, the *Litya* is served at other Services, namely: the Divine Liturgy, Vespers and Matins. When it is sung at the Divine Liturgy, the usual beginning and Dismissal, as well as *Memory Eternal* are omitted. The *Litya* is sung after *The Prayer Before the Ambo* with the troparia, "With the souls of the righteous departed..." and the usual Litany for the Departed and the Prayer, "O God of spirits...." When the *Litya* is sung at Vespers and/or Matins, it is usually sung after the conclusion of the Service, in which case it is sung in full, with beginning and Dismissal.

40.

THE ORDER OVER THE KUTIYA IN MEMORY OF THE DEPARTED.

This is the customary *Litya* for the departed sung at the end of the Divine Liturgy (or after Vespers) in Parish churches and is served over the *kutiya*.

At the Divine Liturgy:

After the Prayer Before the Ambo, the Trisagion is said. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia,* **TONE 4***:*

With the souls of the righteous departed, give rest to the soul(*s*) of Thy servant(*s*), O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul(*s*) of Thy servant(*s*), for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul(*s*) of Thy servant(*s*).

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*, *their*) soul(*s*) may be saved.

Then the Priest says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant(*s*) of God, *N.*, departed this life; and that he (*she, they*) may be pardoned all his (*her, their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her, their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her, their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul(*s*) of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she, they*) has (*have*) committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant(*s*), *N.*, who has (*have*) fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Choir sings Blessed be the Name of the Lord...; *and the rest of the Divine Liturgy in order.*

At Vespers:

This Order is not as festive as the *Order of the General Litya for the Departed*; hence there is no festive procession to the Narthex with candlebearers and the singing of the Stikhera of the temple.

After the Dismissal of Vespers, before Compline, the Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then the Troparia,* With the souls of the righteous departed... *and the Litany, as above.*

In keeping with the lesser festivity of this Order, after Amen there is no exclamation by the Priest, but immediately is sung:

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul(*s*) of His servant(*s*), *N.*, who has (*have*) been taken away from us, in the abodes of the Righteous, and give it (*them*) rest in the bosom of Abraham and number them with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

There is no concluding Memory Eternal as at the *Order of the General Litya for the Departed.*

41.

THE ORDER OF THE *GENERAL* LITYA FOR THE DEPARTED.

Church Regulation (Устав), condescending to our weakness, directs the serving of a *Panikhida* only once during the week, on Friday evening, but not on every weekday. On Feastdays, for which the Great Doxology is appointed, and on the Forefeast (of a Great Feast), if such occurs on Saturday, the *Panikhida* is not served on Friday evening. But, in consideration of our desire to remember the departed more often, the Regulation offers a special brief Office for the Departed—the *Order of the General Litya*—which may to be served daily after Vespers and Matins.

At the serving of the *General Litya* there will not be the offering of *kutiya* or *koliva*. *Kutiya* is brought only at the Friday night *Panikhida*, which, according to its own structure signifies a festive *litya* and, as it is rarely celebrated, stands out from the order of daily services.

Taking the censer, the Priest exits to the Narthex, two candlebearers preceding him; and we follow after, singing the Stikhera of the temple. And after the singing of the Stikhera, the Priest, putting on his Epitrachelion, begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia,* **TONE 4***:*

With the souls of the righteous departed, give rest to the souls of Thy servants, O Savior, preserving them in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the souls of Thy servants, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the souls of Thy servants.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that their souls may be saved.

Then the Priest says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the souls of the servants of God, *N.*, departed this life; and that they may be pardoned all their transgressions, both voluntary and involuntary.

That the Lord God will establish their souls where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the souls of Thy departed servants, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that they have committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servants, *N.*, who have fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest says:

Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the souls of His servants, *N.*, who have been taken away from us, in the abodes of the Righteous, and give them rest in the bosom of Abraham and number them with the Venerable Ones; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

And after the Dismissal, all the brethren say aloud:

May your memory be eternal, O our ever-memorable fathers and brothers worthy of blessings. *(thrice)*

Then they all say, with quieter voices:

May God bless them and give them rest, and have mercy on us, for He is good and the Lover of Mankind.

42.

THE PRAYER (LITYA) FOR THE DEPARTED.

The following is printed on the obverse side of the *Prayer of Absolution* read at the Funeral of Laymen, and published by the Russian Orthodox Church (Moscow Patriarchate).

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

The Reader continues with the Trisagion. O Most-holy Trinity...Our Father.... *After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

Then these Troparia, **TONE 4**:

With the souls of the righteous departed, give rest to the soul(*s*) of Thy servant(*s*), O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul(*s*) of Thy servant(*s*), for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul(*s*) of Thy servant(*s*).

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*, *their*) soul(*s*) may be saved.

Then the Priest (or Deacon) says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant(*s*) of God, *N.*, departed this life; and that he (*she, they*) may be pardoned all his (*her, their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her, their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her, their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays (secretly):

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul(*s*) of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she, they*) has (*have*) committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant(*s*), *N.*, who has (*have*) fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul(*s*) of His servant(*s*), *N.*, who has (*have*) been taken away from us, in the abodes of the Saints, and give him (*her*, *them*) rest in the bosom of Abraham and number him (*her*, *them*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

Then the Priest (or Deacon) says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant(*s*), *N.*, who has (*have*) fallen asleep, and make his (*her*, *their*) memory to be eternal.

And they sing Memory Eternal *thrice.*

THE PANIKHIDA:

43.

ALL-NIGHT VIGIL FOR THE DEPARTED (*PANIKHIDA*)

According to the teaching of the Orthodox Church, the soul passes by the dread toll-collectors at that time when the body lies without breath and dead, and therefore is in great need of the help of the Church. Therefore, in order to ease the soul's passage to another life, immediately after his death over the grave of an Orthodox Christian there is begun prayer concerning the repose of the soul that has fallen asleep—the singing of the *Panikhida*, which is a translation from the Greek, signifying "All-night Singing," that is, supplication fulfilled in the course of the whole night. Its composition is in imitation of Matins. In addition, the *Panikhida* is sung on the Third, Ninth and Fortieth Days of death, as well as on the anniversary of death.

The Church celebrates the commemoration of the deceased on the *Third Day* after death in honor the Resurrection of Jesus Christ on the Third Day and as an image of the Most-holy Trinity.

On the *Ninth Day* after death, the Church celebrates the commemoration of the deceased in honor of the Nine Ranks of Angels who, as ministers of the Heavenly King, stand before Him, praying for mercy for the departed.

The commemoration of the newly-departed on the *Fortieth Day* after his decease, according to the tradition of the Apostles, has its foundation in the forty days of mourning by the Israelites at the death of Moses. Besides this, it is well known that the forty-day period has great significance in the history and tradition of the Church as the time necessary for preparation for the receiving of a special divine gift and for the receiving of the gracious help of the Heavenly Father. Thus, the Prophet Moses was found worthy to converse with God on Mt. Sinai and to receive from Him the Tablets of the Law only after the passing of a forty-day fast. The Prophet Elijah reached Mt. Horeb after forty days. The Israelites reached the Promised Land after forty years of wandering in the Wilderness. Our Lord Jesus Christ Himself ascended into Heaven on the fortieth day after His Resurrection. Receiving

all of this as a foundation, the Church has directed that a commemoration of the departed be served on the fortieth day after death, that the soul of the departed, having ascended the holy mountain of the heavenly Sinai and being found worthy of the sight of God, has attained to its promised blessedness and has been settled in the heavenly abodes with the Righteous.

The Church celebrates the commemoration of them that have fallen asleep on the anniversary of their deaths, as well. The foundation of this institution is clear. It is well known that the great liturgical cycle itself manifests itself in the yearly cycle, in the course of which all the fixed Feasts repeat themselves anew. The anniversary of the death of a dear one is always remembered, even if this be by means of the heartfelt commemoration by his beloved relatives and friends. For an Orthodox believer this is the day of new birth, that is, eternal life.

The order for the serving of the *Panikhida* is found in the ***Typikon***, Ch. 14. The components mentioned in this Chapter are printed: 1) in a special book entitled, ***Office for the Departed*** (Последование за усопших); 2) in the ***Octoechos***, where before the Office for Saturday of the 1st Tone there is printed a Chapter about how to celebrate the *Office for the Departed*, in which are contained the components of the *Panikhida*; 3) in the ***Psalter***, in *The Office After the Departure of the Soul From the Body*. In the first two Offices, the Great Litany for the Departed is found, but it is not found in the ***Psalter***. But, in the ***Psalter*** the 17th Kathisma is printed in another place, as well as the Prayer, "O Lord, our God, remember...." The *Office After the Departure of the Soul From the Body* is also found in the Priest's ***Prayerbook***.

In the book, ***Office for the Departed***, and also in the ***Octoechos***, the 17th Kathisma and the Sedalen with Theotokion after the Third Ode of the Canon, mentioned in Ch. 14 of the ***Typikon***, are not printed, because it sometimes is not sung at the *Panikhida*. The *Panikhida* in full is found in a special book, ***Office of the Parastasis, that is, the Great Panikhida and All-night Vigil, Sung for Our Fathers and Brothers Who Have Fallen Asleep and for all Orthodox Christians Who Have Departed This Life*** (Последование парастаса, сиречь чин великія панихиды и всенощнаго бдения, певаемых по усопшим отцем и братиям нашим

и по всем православным христианам преставльшимся). This Office contains the Great Litany and the 17th Kathisma: "Blessed are the undefiled in the way...."

Concerning the Canon at the *Panikhida*, Ch. 14 of the ***Typikon*** states that the Canon for the Departed from the ***Octoechos*** is sung according to the "Tone," that is, the Tone which is sung on the Saturday of that week. In the book, ***Office for the Departed***, the Canon from the ***Octoechos*** in the 6th Tone is printed. In the ***Psalter***, in the *Office at the Departure of the Soul from the Body* there is printed a Canon in the 8th Tone. The Irmos of the Third Song and the Sixth Song usually is sung at the *Panikhida* at the Third and Sixth Odes as Katavasia. The refrain of the Canon at the *Panikhida* is "Give rest, O Lord, to the souls of Thy servants who have fallen asleep." At the Little Litany for the Departed, which begins with the words, "Again and again in peace...," "Lord, have mercy" is sung once, and at the Little Litany which begins with the petition of the Augmented Litany, "Have mercy on us, O God...," it is sung three times. But after the 1st stasis of the 17th Kathisma, and the Little Litany for the Departed, after the petition, "The mercies of God..." and the singing of "Grant it, O Lord," when the Deacon exclaims, "Let us pray to the Lord," and the Priest begins the secret prayer, "O God of spirits...," the Choir sings in a quiet voice (***Typikon***, Ch. 14), "Lord, have mercy" (40 times), until the end of the Priest's Prayer. After the Dismissal of the *Panikhida*, the Deacon proclaims the "Memory Eternal" and the singers sing three times "Memory Eternal". During the whole time of the *Panikhida* there will be censing. The Priest holds the censer in his hand if he serves without a Deacon. If the Deacon participates in the *Panikhida*, then he censes, and before the beginning of each Litany he entreats of the Priest a blessing for the censing. The Priest pronounces the Dismissal with the censer.

ORDER OF THE GENERAL *PANIKHIDA*

After the customary beginning, Psalm 90(1) is read (instead of the "Six Psalms"), after which the Great Litany for the Departed is said. Then, instead of "God is the Lord..."—"Alleluia" and the Troparion, "With wisdom profound...."

Note: After "Alleluia" and the Troparia, at the *Parastas* the 17th Kathisma is sung, divided into two stases. During the first stasis, the refrain, "Remember, O Lord, the soul(s) of Thy servant(s)" is sung; during the second stasis, the refrain, "Give rest, O Lord, to the soul(s) of Thy servant(s)" is sung.

After the Troparia, at the *Panikhida* (but after the 17th Kathisma, at the *Parastas*), the Troparia, "The Choir of the Saints have found the Fountain of Life...," with the refrain, "Blessed art Thou, O Lord..." are sung. Then the Little Litany of the Departed is said, the Sedalen, "Give rest, O our Savior..." is sung, Psalm 50(1) is read, and the Canon is sung, with the Little Litany of the Departed said after the Third, Sixth and Ninth Odes.

At the *Panikhida* the Canon in the Sixth Tone, "When Israel walked on foot..." or in the 8th Tone, "Having crossed the water...." (At the *Parastas*, the Canon in the 8th Tone, "Having crossed the water..." is sung.) Instead of the reading of the Troparia at each Ode, the following refrain, "Give rest, O Lord, to the soul(s) of Thy servant(s) who have fallen asleep" is sung by the clergy and repeated by the Choir. (At the *Parastas*, the Troparia of the Canon are read with the refrain, "God is wonderful in His Saints, the God of Israel.") After the Third Ode, the Sedalen is sung; after the Sixth Ode, the Kontakion, "With the Saints..." and the Ikos, "Thou only art immortal..." are sung.

After the Canon of the *Panikhida*, and likewise the *Parastas*, both Services conclude with the *Litya*: The Trisagion is read and the Litany, "Have mercy on us..." is said, after which there is the Dismissal and "Memory Eternal" is sung.

UNIVERSAL *PANIKHIDAS*, OR UNIVERSAL ANCESTOR (SOUL) SATURDAYS

Besides the commemoration of the dead at separation, the Church, on this foundation, makes commemoration on separate days of the year of all the fathers and brothers from the ages who have died in faith, having been counted worthy of a Christian end, and equally those who, being overtaken by sudden death, were not sent off to life beyond the grave by the prayers of

the Church. These days of commemoration are: 1) the Saturday of Meatfare; 2) Trinity Saturday (before Pentecost); 3) Ancestor (Soul) Saturdays—Second, Third and Fourth weeks of Great Lent; 4) *Radonitsa* (Радоница)—a general commemoration of the dead on the Tuesday after St. Thomas Sunday. (A full *Panikhida* is served after Vespers of Monday of St. Thomas Week with Paschal singing. At Divine Liturgy the Prokeimenon, Apostol and Gospel for the Departed are joined to the regular Prokeimenon, Apostol and Gospel of the Day.)

PRAYER OF REPOSE (*PANIKHIDA*) FOR SOLDIERS

The commemoration of soldiers who died for the homeland is celebrated:

1) on August 29, the day of the Beheading of St. John the Forerunner, who suffered for the truth as a good soldier of the heavenly homeland. The Holy Church invokes his mediation for her soldier-children who struggled for the truth and the good, and who laid down their lives for their homeland. This commemoration was established in 1769 in the time of war with the Turks and Poles. The *Panikhida* is celebrated after Divine Liturgy.

2) on the Saturday before Oct. 26 (Demetrius Saturday). This Saturday is named in memory of St. Demetrius of Thessalonica, whose feast day is Oct. 26. The institution of the commemoration on this Saturday rests with St. Dimitry Donskoy, who, after the Battle of Kulikovo (Sept. 8, 1380), having celebrated a commemoration for his fallen soldiers, at the counsel and blessing of St. Sergius of Radonezh, directed that this commemoration be celebrated every year before October 26.

GENERAL DIRECTIVES FOR *PANIKHIDAS* AND COMMEMORATIONS OF THE DEPARTED

The *Panikhida* is usually served on the day of death itself, on the Third, Ninth and Fortieth Days of death (the day of death itself counting as the first day), and every year thereafter on the anniversary of the death.

Apart from the aforementioned days, the deceased may be commemorated on other days at the request of the faithful. Saturday is the usual day and the *Panikhida* can be scheduled immediately before the All-night Vigil (or Vespers, if there be no All-night Vigil). However, the *Panikhida* may be served after the Sunday Divine Liturgy if the Diocesan Bishop has given his blessing for this to take place at that time.

Generally, *Panikhidas* are not permitted on Feast Days or from the Nativity of Christ to Theophany, and from Palm Sunday to the Sunday of St. Thomas. (This rule is generally relaxed, "by economia," however, in the case of the First, Third, Ninth, and Fortieth Days of death, and the anniversary of death. If the First Day of death occurs on Pascha itself, the *Panikhida* is not served until after Vespers.)

Commemoration of the departed apart from a *Panikhida*, however, may be done at the Divine Liturgy on the Feasts of Pascha (including the other days of Bright Week), the Nativity of Christ, and other Great Feasts, the "Twelve Days" between the Nativity of Christ and the Theophany, and likewise on Sundays, but only at Proskomedia and after the Consecration of the Holy Gifts in the time of the singing of "It is truly meet" (or its replacement, the *zadostoinik*). The special Litany for the Departed, however, is not appointed.

On the first week of Great Lent, Passion and Paschal Weeks, and likewise on the other weekdays of Great Lent, *Panikhidas* generally are not celebrated. (Commemoration of the departed is made on the Saturdays of the Second, Third and Fourth Weeks of Great Lent, i.e., on the Soul Saturdays.) If, on weekdays of Great Lent there occurs the Third or Ninth days of death,

then the *Panikhida* for the newly-departed is served on the Soul Saturday nearest it. On the Fortieth Day, however, the *Panikhida* is served in the temple, although in the evening.

If the 40th Day of Death occurs on a weekday of the 2nd, 3rd, 4th, 5th or 6th Weeks of Great Lent, it is permitted to celebrate the Presanctified Liturgy with the inclusion of the appointed reading for the Departed from the ***Apostol*** and ***Gospel***, as well as the Litany for the Departed.

44.

THE OFFICE OF THE PARASTASIS, THAT IS, THE GREAT PANIKHIDA AND ALL-NIGHT VIGIL,

SUNG FOR OUR FATHERS AND BROTHERS WHO HAVE FALLEN ASLEEP AND FOR ALL ORTHODOX CHRISTIANS WHO HAVE DEPARTED *THIS LIFE.*

The Priests, vested in Epitrachelion and Phelonion, and the Deacons in Stikharion, come forth from the Altar to the Narthex, preceded by a Reader bearing a candlestick with lit candle. And, standing in their customary places, on either side of a table, upon which is placed a dish with koliva, the Deacon says:

Bless, Master.

And the First Priest, taking the censer with the incense, begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The printed text assumes that at least five Priests are concelebrating. If this not be the case, the directives concerning *First Priest*, *Second Priest*, etc., are adjusted accordingly.

Choir: Amen.

Then, preceded by the Deacon with the candlestick, he goes around the table, censing the koliva, as usual, in the form of a Cross. And the Reader continues with the Trisagion. O Most-holy Trinity...Our Father.... *After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

After this, the Deacon, taking the censer from the First Priest, censes before the table, saying the Great Litany for the Departed*:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the remission of sins of him (*her*) who has (*those who have*) departed this life in blessed memory, let us pray to the Lord.

If the souls of all that have fallen asleep are being prayed for in general:

For the souls of all our fathers and brothers who, from the ages, have fallen asleep in the True Faith, and in hope of the Resurrection and life eternal; and of the blessed founders of this holy temple [*if a monastery:* habitation], let us pray to the Lord.

But if only a certain number are being prayed for:

For the ever-memorable servant(*s*) of God, *N.*, for his (*her, their*) repose, tranquillity and blessed memory, let us pray to the Lord.

That He will pardon him (*her, them*) every transgression, whether voluntary or involuntary, let us pray to the Lord.

That he (*she*) may present himself (*herself, themselves*) uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

For them that sorrow and grieve, who await the consolation of Christ, let us pray to the Lord.

That He will release him (*her, them*) from all sickness, sorrow and sighing, and settle him (*her, them*) where the light of God's face shall visit him (*her, them*), let us pray to the Lord.

That the Lord our God will establish his (*her, their*) soul(*s*) in a place of brightness, a place of green pasture, a place of rest, where all the Righteous dwell, let us pray to the Lord.

That he (*she, they*) may be numbered with them that are in the bosom of Abraham, and Isaac, and Jacob, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Having entreated the mercies of God, the Kingdom of Heaven, and the remission of sins for him (*her, them*), let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And during the Litany, all the Priests, with bowed heads, read this Prayer secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul(*s*) of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of refreshment, in a place of green pasture, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she, they*) has (*have*) committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the First Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(*s*), *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "Alleluia" is sung **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself, O Lord. (64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. *(101:13)*

Their souls shall abide amid good things. *(24:13)*

Then these Troparia, **TONE 8**:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*). For he (*she*) has (*they have*) placed his (*her, their*) hope in Thee, our Creator and Fashioner, and our God.

Glory...

For he (*she*) has (*they have*) placed his (*her, their*) hope in Thee, our Creator and Fashioner, and our God.

Now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then the 17th Kathisma, Blessed are the undefiled in the way..., *sung in* **TONE 2**.

Refrain: Remember, O Lord, the soul(*s*) of Thy servant(*s*).

And the second Choir sings the second verse, with refrain, and the rest of the verses are alternated by each Choir with the refrain after each. The Kathisma is divided into two stases. And after the first stasis, we do not chant Glory...now and ever..., *but immediately these verses* (118:92-3):

If Thy law had not been my meditation, then I should have perished in my humiliation. I will never forget Thy statutes, for in them hast Thou given me life. *(thrice)*

And the Deacon says the Litany for the Departed:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(once—after each)*

Again we pray for the repose of the souls of the servant(*s*) of God, *N.*, departed this life; and that he (*she*, *they*) may be pardoned all his (*their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*, *their*) souls where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*, *their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy. *(40 times)*

And the Priests pray secretly, O God of spirits..., *as before. And the Second Priest says the Exclamation,* For Thou art the Resurrection...:

Then the second stasis of the Kathisma in the same manner as the first stasis, with the refrain:

Refrain: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*).

And at the end, we chant these verses (118:175-6):

My soul shall live and it shall praise Thee, and Thy judgments shall help me. I have gone astray like a sheep that is lost; seek Thy servant, for Thy commandments have I not forgotten. *(thrice)*

Then we sing the Troparia for Repose, **TONE 5**:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant(*s*) and establish him (*her, them*) in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant(*s*) who has (*have*) fallen asleep, overlooking all his (*her, their*) transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Deacon says the Little Litany for the Departed, and the Priests read the Prayer, O God of spirits..., *secretly, and the Third Priest says the Exclamation,* For Thou art the Resurrection....

And the Troparia, **TONE 5**:

Give rest with the Righteous unto Thy servant(*s*), O our Savior, and settle him (*her, them*) in Thy courts, as it is written, overlooking, as Thou art good, his (*her*, *their*) transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory....

And every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Canon for the Departed is sung, the Acrostic of which is: Unto them that have died in the faith I will sing the eighth song. **TONE 8**:

ODE 1

Irmos: Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.

Refrain: God is wonderful in His Saints, the God of Israel.

By their deaths and passions having imitated the death and Passion of Christ, all the precious Martyrs have received the divine and blessed life, and now pray for the salvation of our souls.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

Overlooking the transgressions of youth and pardoning the sins of Thy servant(*s*) who has (*have*) fallen asleep before *us*, O Christ, *our* Savior, number Thou him (*her*, *them*) with Thine elect.

Glory to the Father, and to the Son, and to the Holy Spirit:

Grant richly the glory and joy which Thou didst receive when Thou didst acquire the life of blessedness unto Thy servant(*s*) whom Thou hast taken, O Greatly-merciful One.

Now and ever and unto ages of ages. Amen.

Thou didst conceive the Word of the Father Who united His essence to flesh from Thee, O all-undefiled Maiden, and didst empty hades with divine might. Beseech Him that He will grant life unto him (*her*, *them*) who has (*have*) died in faith.

ODE 3

Irmos: O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.

Refrain: God is wonderful in His Saints, the God of Israel.

Through Baptism and rebirth having cleansed the fall of the ancient forefather, and having been sprinkled with the streams of your own blood, you reign together with Christ, O blessed Ones, praying for us who are honoring you.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

Of Thine own will having been placed dead in the grave, summoning forth them that abode in the graves, O Savior, be Thou well-pleased to settle in the abodes of Thy righteous Ones him (*her*, *them*) whom Thou hast taken from us.

Glory....

O Master Who, on account of *Thy* divine loving-kindness, art comprehended in two natures and art entreated because of *Thy* goodness: Do Thou grant remission of sins unto Thy servant(*s*), O Savior, and grant him (*her*, *them*) rest with the Saints.

Now and ever....

Beseech Him Who wast incarnate in thy womb and becamest man, that, as He alone art the Lover of Mankind, by His own death might save man from the gates of death, we pray thee, O Theotokos, that He grant rest with the Saints unto him (*her*, *them*) that has (*have*) fallen asleep.

Then the irmos of Ode 3 is repeated as Katavasia, and the Deacon says the Litany for the Departed, as before. The Fourth Priest says the Exclamation, For Thou art the Resurrection....

Then the Sedalen, **TONE 6**:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars are together. Therefore, O Christ God, give rest unto Thy servant(*s*), as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O all-holy Theotokos, forsake me not in my lifetime, entrust me not to human protection. But do thyself defend me and have mercy on me.

ODE 4

Irmos: *Thou art my strength, O Lord, Thou also art my power, Thou art my God, Thou art my joy, Who without leaving the bosom of the Father, also visited our poverty. Therefore, with the Prophet Habakkuk I cry out unto Thee: Glory to Thy power, O Lover of Mankind.*

Refrain: God is wonderful in His Saints, the God of Israel.

May the divine Martyrs who patiently bore every form of torment behold Thy glory, O Master, and radiantly receive in Heaven Thy lightgiving rays, hymning Thee, O Christ: Glory to Thy power, O Lover of Mankind.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

Many are Thy mansions, O Savior, divided out unto all in inheritance according to the measure of *their* virtues. Be Thou well-pleased, therefore, O Compassionate One, to fill with the same them that have departed this life in faith, piously hymning Thee: Glory to Thy power, O Lover of Mankind.

Glory....

Thou hast revealed Thyself as a man like unto us, O Immortal One, and like unto all Thou hast endured death and hast shown *us* the way of life. As the Lover of Mankind, vouchsafe him (*her*, *them*) that has (*have*) departed this life forgiveness of sins, for as Master Thou grantest this unto him (*her*, *them*) and givest participation in the light.

Now and ever....

Thou art the boast of the faithful, O unwedded One; thou art the Protectress and Refuge of Christians, a Rampart and a Stronghold. For thou bearest petitions unto thy Son, O all-undefiled One. Beseech Him also now for him (*her*, *them*) that has (*have*) departed this life in faith, that He grant him (*her*, *them*) repose with the Saints.

ODE 5

Irmos: *Why hast Thou cast me from Thy face, O Never-setting Light? And why hast the alien darkness covered me, the wretched one? But turn me back, I pray Thee, and guide my paths unto the light of Thy commandments.*

Refrain: God is wonderful in His Saints, the God of Israel.

Compassionately count worthy of Thine ineffable glory and Thy blessedness that is beyond words, in the abodes of the Righteous, where beautiful is the voice of them that keep festival, him (*her*,

them) that has (*have*) departed unto the life that is without suffering, O Only Lover of Mankind.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

Settle Thy servant(*s*) where the choirs of Angels and the assembly of the Righteous are, O Savior, and be well-pleased that with boldness he (*she*, *they*) may stand before the dread and divine throne, O Kindhearted One.

Glory....

Thou hast revealed Thyself unto us as purification, righteousness, and deliverance, and by Thy wounds Thou hast healed our infirmities. As Thou art good, O Compassionate One, do Thou Thyself, therefore, establish him (*her*, *them*) that has (*have*) departed this life in the delights of Paradise.

Now and ever....

Thou didst accept the composition of mankind, O Merciful One, and, receiving flesh from the Virgin's loins through the Spirit, by this having overthrown death, Thou givest life unto the faithful. Therefore, by the prayers of her that bore Thee, do Thou grant rest with the Saints unto him (*her*, *them*) that has (*have*) fallen asleep.

ODE 6

Irmos: *Do Thou cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evil, I pray Thee, for I have cried out unto Thee. And do Thou hear me, O God of my salvation.*

Refrain: God is wonderful in His Saints, the God of Israel.

Thy Martyrs, O Savior, endured many torments, being wounded in soul by Thy love, O Holy One, desiring Thine everlasting glory and Thy sweet communion. By their prayers, therefore, grant rest unto him (*her*, *them*) that has (*have*) fallen asleep.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

By death Thou hast torn asunder the belly of the enemy, and Thou hast raised up all the captives therein, granting life: Do Thou count worthy of the same him (*her*, *them*) that has (*have*) departed this life, O Giver of Good Things.

Glory....

Do Thou free Thy servant(*s*) from the tears and sighing which are in hades, O Savior. For as Thou only art kindhearted, Thou hast wiped away every tear from every face of them that in faith do bless Thee.

Now and ever....

He that is the Creator of nature is fashioned in Thy loins, and He that, as God, is fullness, emptieth Himself, O all-undefiled One. And He that alone is immortal dieth a death for the salvation of all, and granteth life unto them that die in faith.

Then the irmos of Ode 6 is repeated as Katavasia, and the Deacon says the Litany for the Departed, as before. The Fifth Priest says the Exclamation, For Thou art the Resurrection....

Then the Kontakion, **TONE 8***:*

With the Saints give rest, O Christ, to the soul(*s*) of Thy servant(*s*), where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: The Hebrew Children in the furnace trampled underfoot the flame with boldness, and the fire was changed into dew as they sang: Blessed art Thou, O Lord God, unto the ages.

Refrain: God is wonderful in His Saints, the God of Israel.

All the desire of the Martyrs was extended unto the only Master, joined in love with Him, and singing: Blessed art Thou, O Lord God, unto the ages.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

Do Thou fill with joy and gladness Thy servant(*s*) whom Thou hast taken from this life, O Compassionate One, counting him (*her, them*) worth to call upon Thee, and to sing: Blessed art Thou, O Lord God, unto the ages.

Glory....

Grant unto them that have departed this life in faith the brightness of the divine Kingdom, granting a robe of incorruption unto them that cry aloud with faith: Blessed art Thou, O Lord God, unto the ages.

Now and ever....

Annulling the curse of Eve, Thou didst take up Thine abode in the most-undefiled Virgin, pouring forth a fountain of blessings unto them that cry aloud unto her: Blessed, O most-pure One, is the Fruit of thy womb.

ODE 8

Irmos: When the musical instruments sounded in harmony, and the numberless people bowed down in worship before the image on the Plain of Dura, the Three Children obeying not, sang unto the Lord and glorified Him unto the ages.

Refrain: God is wonderful in His Saints, the God of Israel.

The true Martyrs, having passed through earthly sufferings, received heavenly crowns, crying aloud unceasingly unto the Savior: Hymn the Lord, all you works, and highly exalt Him unto all the ages.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

When Thou hadst descended unto the uttermost grave, O Christ, with Thy lifegiving palm Thou didst raise up them that abode in the graves. By the same, do Thou grant rest unto Thy servant(*s*) who has (*have*) fallen asleep, we pray Thee, O Compassionate One.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

As Thou art the everflowing Fountain of Life and a stream of sweet things, O Christ, count Thy servant(*s*) who has (*have*) piously departed this life unto Thee, worthy to hymn and to bless Thee unto all the ages.

Now and ever....

O Mary, Virgin Theotokos, who gavest birth unto God the Savior as a man in the flesh: Do thou save them that, in faith, are hymning the Nativity *of thy Son* unto all the ages.

ODE 9

Irmos: *Every ear was amazed at the ineffable condescension of God, for of His own will the Most High hath condescended even unto the flesh, becoming man from the Virgin's womb. Therefore, we the faithful magnify the most-pure Theotokos.*

Refrain: God is wonderful in His Saints, the God of Israel.

O Martyrs, having the invincible and unshakeable might of Christ, you brought to naught the godless commands of the torturers, and manifestly were counted worthy of the Kingdom of Heaven, illumined by the rays of the Trinity, O you that are worthy of blessedness.

Refrain: Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*).

Bitter hades was destroyed when Thou didst destroy it, O Lover of Mankind, raising up them that had lain asleep there from the ages. But, as Thou art good, do Thou now, also, count worthy of Thy never-setting light him (*her*, *them*) that has (*have*) come unto Thee, O Deeply-compassionate One.

Glory....

Thou art all sweetness, O Savior; Thou art all desire and love, in truth inexhaustible; Thou art all goodness, ineffable. Be Thou well-pleased, therefore, that he (*she*, *they*) that has (*have*) departed this life unto Thee, may delight in Thy beauty; and count him (*her*, *them*) worthy of divine goodness.

Now and ever....

Save me, O Mother of God, who hast given birth unto Christ my Savior, two in nature, but not in essence, the Only-begotten of the Father, and of thee the First-born of all created beings, Whom we magnify in two natures.

After the 9th Ode, the Priest says:

The Theotokos and the Mother of the Light let us magnify in song.

And the Choir:

The spirits and souls of the Righteous praise Thee, O Lord.

And we repeat the irmos of the Ninth Ode.

Then the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia,* **TONE 4**:

With the souls of the righteous departed, give rest to the soul(*s*) of Thy servant(*s*), O Savior, preserving it (*them*) in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul(*s*) of Thy servant(*s*), for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul(*s*) of Thy servant(*s*).

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*, *their*) soul(*s*) may be saved.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant(*s*) of God, *N.*, departed this life; and that he (*she*, *they*) may be pardoned all his (*her*, *their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*, *their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*, *their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priests reads the Prayer, O God of spirits.... *Then the First Priest says the Exclamation,* For Thou art the Resurrection..., *as before. Then the Priest (or the Deacon) says:*

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

First Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the First Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul(*s*) of His servant(*s*), *N.*, who has (*have*) been taken away from us, in the abodes of the Saints, and give him (*her*, *them*) rest in the bosom of Abraham and number him (*her*, *them*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

Then the Deacon says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant(*s*), *N.*, who has (*have*) fallen asleep, and make his (*her*, *their*) memory to be eternal.

And they sing Memory Eternal *thrice.*

But when there be no Deacon, the Choir sings:

To the servant(*s*) of God, *N.*, who has (*have*) fallen asleep, Memory Eternal.

Although the above directive is found in the printed text, in modern practice, if there be no Deacon, the Priest pronounces *Memory Eternal*.

The Canon for the Departed which follows is printed in the *Office for the Departed* (**Последование за усопших**), and is taken from the *Octoechos*, **TONE 6**. This may be substituted for the Canon in **TONE 8** printed in the previous Office. (The texts in the above Office after the Third and Sixth Odes are inserted at the appropriate places.)

ODE 1

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Refrain: God is wonderful in His Saints, the God of Israel.

In the heavenly chambers the noble Martyrs ever entreat Thee, O Christ: "The faithful that Thou hast translated from earth do Thou count worthy to receive eternal good things."

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

Having adorned all things, Thou didst fashion me a living being, consisting of humanity, placed between lowliness and majesty. Therefore, give rest unto the souls of Thy servants, O Savior.

Glory to the Father, and to the Son, and to the Holy Spirit:

In the beginning Thou didst establish me as an inhabitant and husbandman of Paradise. But, having transgressed Thy commandment, Thou didst cast me out. Therefore, give rest unto the souls of Thy servants, O Savior.

Now and ever and unto ages of ages. Amen.

He Who, at first, from a rib didst fashion Eve, our first mother, from thy most-pure womb didst clothe Himself in flesh, by which the power of death was destroyed, O pure One.

ODE 3

Irmos: *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

Refrain: God is wonderful in His Saints, the God of Israel.

Thy Martyrs, having suffered according to the law, O Giver of Life, and having been adorned by Thee with crowns of victory, fervently mediate honor for the faithful who have departed this life.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

At first having instructed me, the prodigal, with many signs and wonders, finally, as Thou art compassionate, Thou Thyself didst empty Thyself. And having found me whom Thou didst seek, Thou also hast saved me.

Glory....

Do Thou, O Good One, count them that have departed unto Thee from the transitory streams of corruption, worthy to abide, with joy, in the eternal habitations, being justified by faith and Grace.

Now and ever....

There is none that is undefiled save thee, O most-pure Mother of God, for thou alone hast conceived in thy womb the True God Who is from everlasting, and Who hath broken the power of death.

ODE 4

Irmos: *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

Refrain: God is wonderful in His Saints, the God of Israel.

Revealing *unto them* knowledge of a greater Wisdom and the blessedness of *Thy* most-perfect gifts, O Master, Thou hast numbered the ranks of Martyrs with the Angels.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

Deem worthy to receive Thy most-precious glory them that have been translated unto Thee, O Christ, where is the abode of them that make glad, and the pure sound of rejoicing.

Glory....

By Thy divine might do Thou accept them that are crying out, whom Thou hast taken from the earth, making them children of the Light, and purifying them from the gloom of sin, O Greatly-merciful One.

Now and ever....

O most-pure Chalice, undefiled Temple, all-holy Ark, virginal Place of sanctification: the Master hast chosen thee, the comeliness of Jacob.

ODE 5

Irmos: *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they*

may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.

Refrain: God is wonderful in His Saints, the God of Israel.

As a sacred whole-offering, and as the first-fruits of the human race, the Martyrs were presented unto God Who hath glorified them. And they ever mediate salvation for us.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

Count worthy of residence in Heaven and distribution of gifts, O Lord, Thy faithful servants who have fallen asleep before us, granting them remission of sins.

Glory....

O Compassionate One, Who alone art by nature the Lover of Mankind, Who, in truth, art an unfathomable abyss of goodness: Do Thou deem worthy of Thy Kingdom them that have departed this life, O Only Immortal One.

Now and ever....

He Who was born of thee to the world, O Sovereign Lady, hath become the Stronghold, the Song and the Salvation of the perishing, delivering from the gates of hades them that, with faith, call thee "blessed."

ODE 6

Irmos: *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

Refrain: God is wonderful in His Saints, the God of Israel.

O Good One Who wast nailed to the Cross, Thou hast gathered unto Thyself the ranks of Martyrs who imitated Thy sufferings. Therefore, we entreat Thee: Grant rest unto them that have been taken unto Thee.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

In the dread day when Thou shalt come in Thine ineffable glory upon the clouds to judge the whole world, be Thou well-pleased, O Redeemer, that Thy faithful servants whom Thou hast received from the earth may meet thee with brightness.

Glory....

As Thou art the Fountain of Life, O Master, Who bringest out *to freedom* Thy servants who were bound, having struggled in a godly manner, do Thou settle in the delights of Paradise them that have departed unto Thee in faith.

Now and ever....

Having transgressed the commandment of God, we were returned to the earth. But, for thy sake, O Virgin, we have been lifted up from earth to Heaven, having shaken off the corruption of death.

ODE 7

Irmos: *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

Refrain: God is wonderful in His Saints, the God of Israel.

Redeemed by Thy Blood from the first transgression, and sprinkled by their own blood, the Martyrs manifestly imitated Thy sacrifice: Blessed art Thou, O God of our fathers.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

Thou hast put to death arrogant death, O Life-originating Word. Do Thou receive them that have fallen asleep with faith in Thee, O Christ, singing and chanting: Blessed is the God of our fathers.

Glory....

Having given life unto me, a man, by Thy divine breath, O Master Who hast Thine origin in God, count them that have departed this life worthy to hymn Thee, O Savior: Blessed is the God of our fathers.

Now and ever....

Being higher than all creation, O most-undefiled One, thou hast conceived God Who hath smashed the gates of death and crushed its might. Therefore, O pure One, we the faithful hymn thee as Mother of God.

ODE 8

Irmos: From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.

Refrain: God is wonderful in His Saints, the God of Israel.

Manifesting mighty feats, O passion-bearing Martyrs, you received crowns of victory, crying out unto Christ: We highly exalt Thee, O Lord, unto the ages.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

As Thou art kind-hearted, do Thou accept with tranquillity and grant rest unto the faithful that have departed this life in sanctity, and have been taken unto Thee, the Master, highly exalting Thee, O Lord, unto the ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Be Thou well-pleased, O Savior, to settle now in the land of the meek them that have fallen asleep before us, being justified by grace and their faith in Thee, highly exalting Thee, O Lord, unto the ages.

Now and ever....

We all call thee "blessed", O most-blessed One, for, in truth, thou gavest birth unto the blessed Word Who became flesh for our sakes, Whom we highly exalt unto all the ages.

ODE 9

Irmos: It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.

Refrain: God is wonderful in His Saints, the God of Israel.

Hope fortified the ranks of Martyrs, and, with strength, carried them as on wings toward Thy love, by this, truly prefiguring the future

unshakeable repose, of which do Thou count worthy, O Good One, the faithful departed.

Refrain: Give rest, O Lord, unto the souls of Thy servants who have fallen asleep.

Be Thou well-pleased, O Christ, to apportion Thy bright and divine radiance unto them that have departed in faith, as Thou only art merciful, granting them rest in the bosom of Abraham, and counting them worthy of eternal blessedness.

Glory....

As Thou art good and kind-hearted by nature, Who desirest mercy, and art an abyss of deep compassion, do Thou establish where Thy radiance shines, O Savior, them that Thou hast translated from this place of misery and the shadow of death.

Now and ever....

We know thee, O pure One, as the holy Tabernacle, the Ark, and the Tablet of law and grace. For forgiveness is granted for thy sake unto them that are justified by the Blood of Him that became incarnate from thy womb, O all-undefiled One.

45.

THE *SATURDAY* OFFICE FOR THE DEPARTED.

This Office, taken from the ***Octoechos***, is said on Friday evenings in monasteries (as certain texts contained herein presuppose), although it certainly may be said in cathedral and parish churches, as well.

On Friday evening, after the Dismissal of Vespers, the Priest vests himself in Phelonion (and the Deacon in Stikharion), and having received the censer and incense, he goes to the Narthex; preceding him [are two candlebearers] with candles. And we follow after them. And when we have come to the Narthex, where wheat (kutiya) has been prepared, the Priest says, while making the Sign of the Cross over the wheat with the censer:

In many churches it is usual to celebrate the whole Office before a small table on which has been placed a specially-constructed candleholder with crucifix, upon which, according to custom, is set a special vessel for wheat (*kutiya*).

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

And we say Psalm 90(1).

But, if this will be at a time outside of Vespers or Matins, there will be the usual beginning:

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord,

have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon says *the Litany for the Departed:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the remission of sins of those who have departed this life in blessed memory, let us pray to the Lord.

For the ever-memorable servants of God, *N.*, for their repose, tranquillity and blessed memory, let us pray to the Lord.

That He will pardon them every transgression, both voluntary or involuntary, let us pray to the Lord.

That they may present themselves uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

For them that sorrow and grieve, who await the consolation of Christ, let us pray to the Lord.

That He will release them from all sickness, sorrow and sighing, and settle them where the light of God's face shall visit them, let us pray to the Lord.

That the Lord our God will establish their souls in a place of brightness, a place of green pasture, a place of rest, where all the Righteous dwell, let us pray to the Lord.

That they may be numbered with them that are in the bosom of Abraham, and Isaac, and Jacob, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Having entreated the mercies of God, the Kingdom of Heaven, and the remission of sins for them, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servants, our ever-memorable Founders, Fathers and Brothers, and *all* Orthodox Christians who lie here and everywhere, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "Alleluia" is sung (**TONE 8**):

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself, O Lord. (64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. *(101:13)*

Their souls shall abide amid good things. *(24:13)*

Then these Troparia (**TONE 8**):

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful:

Give rest, O Lord, unto the souls of Thy servants. For they have placed their hope in Thee, our Creator and Fashioner, and our God. *(twice)*

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then the 17th Kathisma, Blessed are the undefiled in the way..., *sung in* **TONE 2**

Refrain: Remember, O Lord, the souls of Thy servants.

And the second Choir sings the second verse, with refrain, and the rest of the verses are alternated by each Choir with the refrain after each. The Kathisma is divided into two stases. And after the first stasis, we do not chant Glory...now and ever..., *but immediately these verses* (118:92-3):

If Thy law had not been my meditation, then I should have perished in my humiliation. I will never forget Thy statutes, for in them hast Thou given me life. *(thrice)*

And the Priest says the Litany for the Departed:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(once—after each)*

Again we pray for the repose of the souls of the servants of God, *N.*, departed this life; and that they may be pardoned all their transgressions, both voluntary and involuntary.

That the Lord God will establish their souls where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy. *(40 times)*

The Priest prays secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the souls of Thy departed servants, *N.*, in a place of brightness, in a place of refreshment, in a place of green pasture, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that they have committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the second stasis of the Kathisma in the same manner as the first stasis, with the refrain:

Refrain: Give rest, O Lord, to the souls of Thy servants.

And at the end, we chant these verses (118:175-6)*:*

My soul shall live and it shall praise Thee, and Thy judgments shall help me. I have gone astray like a sheep that is lost; seek Thy servant, for Thy commandments have I not forgotten. *(thrice)*

Then we sing the Troparia for Repose, **TONE 5***:*

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servants and establish them in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servants who have fallen asleep, overlooking all their transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Little Litany for the Departed, in which the Priest commemorates the departed in order as in the middle of the 17th Kathisma. But if we do not sing the 17th Kathisma, then after the Troparion, Thou Only Creator... *and its Theotokion, immediately we sing* Blessed art Thou, O Lord... *and the Troparion,*

The choir of Saints... *and the rest. Then the Priest commemorates the departed as previously directed.*

And the Sedalen of Repose, **TONE 5**:

Give rest with the Righteous unto Thy servants, O our Savior, and settle them in Thy courts, as it is written, overlooking, as Thou art good, their transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the

joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Canon of the Departed according to the Tone of the Week from the Octoechos, on 4. After the Third Ode, the Irmos (as Katavasia), and the Little Litany for the Departed, as before.

Then the Sedalen, **TONE 6***:*

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggers are together. Therefore, O Christ God, give rest unto them that have departed, as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O all-holy Theotokos, forsake me not in my lifetime, entrust me not to human protection. But do thyself defend me and have mercy on me.

After the Sixth Ode, the Irmos (as Katavasia), and the Little Litany for the Departed, as before.

Then the Kontakion, **TONE 8***:*

With the Saints give rest, O Christ, to the souls of Thy servants, where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

After the 9th Ode, the Priest says:

The Theotokos and the Mother of the Light let us magnify in song.

And the People:

The spirits and souls of the Righteous praise Thee, O Lord.

And we sing the irmos of the Ninth Ode.

Then the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia,* **TONE 4***:*

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that their souls may be saved.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul(*s*) of the servant(*s*) of God, *N.*, departed this life; and that he (*she*, *they*) may be pardoned all his (*her*, *their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*, *their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*, *their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays (secretly), *commemorating all our dead Fathers and Brothers from the ages, and all Orthodox Christians who lie here and everywhere:*

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul(*s*) of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*, *they*) has (*have*) committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant(*s*), *N.*, who has (*have*) fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest or Deacon says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul(*s*) of His servant(*s*), *N.*, who has (*have*) been taken away from us, in the abodes of the Righteous, and give him (*her*, *them*) rest in the bosom of Abraham and number him (*her*, *them*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

And after the Dismissal, the Deacon says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant(*s*), *N.*, who has (*have*) fallen asleep, and make his (*her*, *their*) memory to be eternal.

And the Choir sings Memory Eternal *thrice.*

But when there is no Deacon, the Choir sings:

To the servant(*s*) of God, *N.*, who has (*have*) fallen asleep, Memory Eternal.

Although the above directive is found in the printed text, in modern practice, if there be no Deacon, the Priest pronounces *Memory Eternal*.

46.

THE ORDER OF COMMEMORATION FOR ORTHODOX SOLDIERS.

This Service is appointed to be sung on August 29, the day of the Beheading of St. John the Baptist, and on the Saturday before October 26—Demetrius Saturday.

The Priest, vested in Epitrachelion and Phelonion, and the Deacon in Stikharion (and the other Clergy, if there be, likewise vested), *come forth from the Altar to the Narthex, preceded by a Reader bearing a candlestick with lit candle. And they stand in their customary places, on either side of a table, upon which is placed a dish with koliva. Then the Deacon says:*

Bless, Master.

And the Priest, taking the censer with the incense, begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then, preceded by the Deacon with the candlestick, he goes around the table, censing the koliva, as usual, in the form of a Cross. And the Reader continues with the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His

shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon immediately says this Great *Litany* for the Departed:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the remission of sins of them that have departed this life in blessed memory, let us pray to the Lord.

For the repose, tranquillity and blessed memory of the ever-memorable servants of God, the Orthodox soldiers who have courageously struggled, and for all that have laid down their

life in battle for the Faith and the homeland, let us pray to the Lord.

That He will pardon them every transgression, whether voluntary or involuntary, let us pray to the Lord.

That they may present themselves uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

For them that sorrow and grieve, who await the consolation of Christ, let us pray to the Lord.

That He will release them from all sickness, sorrow and sighing, and settle them where the light of God's face shall visit them, let us pray to the Lord.

That the Lord our God will establish their souls in a place of brightness, a place of green pasture, a place of rest, where all the Righteous dwell, let us pray to the Lord.

That they may be numbered with them that are in the bosom of Abraham, and Isaac, and Jacob, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Having entreated the mercies of God, the Kingdom of Heaven, and the remission of sins for them, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of the ever-to-be-commemorated Orthodox soldiers who have fallen asleep, and of them that have laid down their life in battle for the Faith and the homeland, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "Alleluia" is sung **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself, O Lord. (64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. *(101:13)*

Their souls shall abide amid good things. *(24:13)*

*Then these Troparia (***TONE 8***)*:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the souls of Thy servants. For they have placed their hope in Thee, our Creator and Fashioner, and our God.

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

And immediately we sing the Troparia for Repose, **TONE 5***:*

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servants and establish them in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servants who have fallen asleep, overlooking all their transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Priest (or Deacon) says the Little Litany for the Departed:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(once—after each)*

Again we pray for the repose of the souls of the servants of God Who have fallen asleep, Orthodox soldiers, and of all that have laid down their life in battle for the Faith and the homeland, and that they may be pardoned all their transgressions, both voluntary and involuntary.

That the Lord God will establish their souls where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the souls of Thy departed servants, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that they have committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of the ever-to-be-commemorated Orthodox soldiers who have fallen asleep, and of

them that have laid down their life in battle for the Faith and the homeland, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Sedalen of Repose, **TONE 5***:*

Give rest with the Righteous unto Thy servants, O our Savior, and settle them in Thy courts, as it is written, overlooking, as Thou art good, their transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face

away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And immediately the Canon, **TONE 8***:*

ODE 1

Irmos: Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

Opening my lips, grant me a word to pray, O kindhearted Savior, for them that have struggled courageously for the Faith and the homeland, and give rest unto their souls, O Master.

As Thou art kindhearted, O Savior, grant rest in a place of refreshment unto the souls of Thy servants who are dead in the flesh and are placed in a grave with the dead.

Glory to the Father, and to the Son, and to the Holy Spirit:

Hearken unto my voice of supplication, O Tri-hypostatic God, and commit the souls of them that have departed to the bosom of Abraham, O Redeemer.

Now and ever and unto ages of ages. Amen.

Do thou, O most-pure Theotokos, entreat thy Son Whom thou hast borne, having conceived without touch of man, to give rest unto thy servants ever worthy of remembrance.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

In a place of refreshment, in a place of repose, where the choirs of the Saints rejoice, give rest, O Christ, unto the souls of Thy servants who have struggled courageously for the Holy Church and their homeland, O only Merciful One.

Them that served Thee for Thy Holy Church with all their hearts and took up Thy yoke upon their shoulders, do Thou set in the place where the choirs of Saints are, for Thou only art the Master of life and death.

Glory....

O Heavenly Father Almighty, and Thou Only-begotten Son, and Thou Holy Spirit that proceedest: Overlook the sins of them that have died, and settle them as first-fruits in Thy Church, that they may glorify Thee together with all that have pleased Thee.

Now and ever....

As thou art the holy Mother of the Most-holy God, O Sovereign Lady of all, Mary, the Theotokos, together with all the Saints beseech Him, that He give rest unto the souls of thy servant in the heavenly abodes.

Then the irmos of Ode 3 is repeated as Katavasia, and the Deacon says the Litany for the Departed, as before.

Then the Sedalen, **TONE 6***:*

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars are together. Therefore, O Christ God, give rest unto Thy servants, as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O all-holy Theotokos, forsake me not in my lifetime, entrust me not to human protection. But do thyself defend me and have mercy on me.

ODE 4

Irmos: *I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.*

Having come to the subterranean regions, O Christ, Thou didst raise up all the dead. Give rest also, O Savior, unto them that have been translated from us, as Thou art compassionate.

No one is without sin, save Thee only, O Master. Therefore, do Thou forgive the sins of them that have suffered for Thy Holy Church and the homeland, and settle them in Paradise.

Glory....

Hearken, O Holy Trinity, unto the voices of supplication being carried unto Thee in the church for them that have suffered in battle for Thy Holy Church, and with Thy light that originates from God, illumine the souls of them that were devoted to the vain darkness.

Now and ever....

Thou hast given birth without seed of man, O most-pure One, unto Him that is perfect God and perfect Man, Who tookest up our sins, O Virgin. Beseech Him, O Lady, to grant rest to thy servanst who have reposed.

ODE 5

Irmos: Enlighten us by Thy commands, O Lord, and with Thine uplifted arm grant us Thy peace, O Lover of Mankind.

As Thou hast authority over life and death, O Christ God, grant rest unto them that have been translated from us, for Thou art the Repose and Life of all, O Savior.

Having set their hope on Thee, O Savior, they that have suffered for Thy Holy Church and the homeland have departed from us. But do Thou have compassion on them, as Thou art the God of many mercies.

Glory....

Enlighten us that have entreated Thee, O Thrice-holy, All-hymned Master, that we receive the peace of Heaven. And do Thou settle in the peaceful abodes the souls of them that have departed temporarily from us in the hope of life without end.

Now and ever....

As thou art the Mother of our God and Savior, do thou entreat Thy Son, O most-pure, Virgin Lady, that He deliver them that have departed from standing on the left side.

ODE 6

Irmos: I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to Hades. And like Jonah I will pray: Raise me up from corruption, O God.

[Hell] was overthrown, O Master, when Thou didst raise up the dead from the ages. Do Thou, O God, settle them that now also have died for Thy Holy Church, in the bosom of Abraham, dismissing all their transgressions, as Thou art kind-hearted.

"We have transgressed the commandments that Thou gavest us, O God, and are dead. But, as Thou didst descend into the grave and didst raise up the souls there from the ages, O God, raise not up to torment, O Master, but to repose," them that have died for Thy Holy Church and the homeland cry out unto Thee, through us, O Greatly-merciful One.

Glory....

We beseech Thee, O Unoriginate Father, Son and Holy Spirit: Cast not into the bottom of [Hell]the souls that were infected because of the plague of the soul-corrupting world, and have passed over unto Thee, the Creator, O God, my Savior.

Now and ever....

Christ, our God, as dew from Heaven upon a fleece, descended upon thee, O most-pure One, watering the whole world, and drying up every godless stream, flooding the whole earth with His understanding, O Ever-Virgin. Do thou beseech Him to give rest unto the souls of thy departed servants.

Then the irmos of Ode 6 is repeated as Katavasia, and the Deacon says the Litany for the Departed, as before.

Then the Kontakion, **TONE 8**:

With the Saints give rest, O Christ, to the souls of Thy servants, where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: *Having gone down to Babylon from Judea, the Children of old, by their faith in the Trinity, trampled underfoot the flame of the furnace, singing: O God of our Fathers, blessed art Thou.*

O Master, Christ, *our* God: When Thou comest to judge the world, do Thou pardon the souls of Thy servants who have suffered for Thy Holy Church and the homeland, whom Thou hast received from us, *and* who are crying out: O God of our fathers, blessed art Thou.

In the pastures of Paradise where the souls of the Righteous who served Thee abide, do Thou, O Christ, join with them the souls of

Thy servants who are singing: O God of our fathers, blessed art Thou.

Glory....

As Thou didst save in the fire the Three Children of Judea who sang in three choirs, do Thou deliver from the eternal fire them that have fallen asleep, singing unto Thee in faith: O God of our fathers, blessed art Thou.

Now and ever....

Isaiah called thee a staff, O pure One; Daniel—an unhewn mountain; and Ezekiel—a door, from which Christ passed. And we magnify thee, calling thee "True Theotokos."

ODE 8

Irmos: *In his rage the Chaldean tyrant ordered the furnace to be heated sevenfold for the Godly Ones. But having seen them saved by a better might, he cried aloud unto their Maker and Redeemer: You Children, bless; you Priests, sing; you people, highly exalt Him unto all the ages!*

The course has ended, and they that have suffered for Thy Holy Church, having run unto Thee, O Lord, now cry out: Do Thou remit our transgressions, O Christ God, and judge us not when Thou comest to judge all, for, with faith, we have cried unto Thee: All you works of the Lord, hymn the Lord, and highly exalt Him unto the ages.

Even if they did not always carry Thy yoke and Thy light burden upon their shoulders, O Master, yet do Thou settle in the place of Thy Venerable Ones the soul of them that hymn Thee, O Christ the

Savior: You Children, bless; you Priests, sing; you people, highly exalt Him unto the ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

O Holy Unoriginate Trinity, God the Father, Son and Holy Spirit, do Thou number in the choir of the Saints the souls of Thy servants who have suffered, and deliver them from the eternal fire, that they may praise Thee, singing forever: You Children, bless; you Priests, sing; you people, highly exalt Him unto the ages.

Now and ever....

The ranks of the Prophets foretold thee, O Virgin. For with penetrating gaze foreseeing thee, one, therefore, called thee a staff, and another a mountain not cut by man. And we confess thee to be true Theotokos who gave birth unto the God of all. Beseech Him to give rest unto them that have suffered in all the ages.

ODE 9

Irmos: *Heaven was afraid and the ends of the earth were amazed, for God revealed Himself unto men in the flesh, and thy womb became more spacious than the heavens. Therefore, the leaders of men and of Angels magnify thee as Theotokos.*

O Jesus, my God and Savior: Thou hast taken up the transgression of Adam, and Thou hast tasted death that Thou mightest free man from it, O Kindhearted One. Therefore, we pray Thee, O Merciful One: As Thou art good, give rest unto them that have suffered, in the courts of Thy Saints, as Thou only art all-gracious and tenderhearted.

There is no one among men that does not sin, O Kindhearted One, save Thee only, O Jesus Christ, Who takest away the sins of the

whole world. Therefore, having cleansed Thy servants from transgressions, join them unto the courts of Thy Saints. For Thou art the Life and the Repose, and the Light and Joy of all them that have pleased Thee.

Glory....

All of human nature is astonished that, being the Only-begotten Son of the Unoriginate Father, by the activity of the Holy Spirit Thou hast accepted flesh from the Virgin, and hast suffered as a Man, that Thou mightest give life unto the dead. Therefore, we fervently pray Thee: As Thou art good, do Thou settle in the land of the living them that have died for Thy Holy Church and the homeland.

Now and ever....

We call thee Bride of the Invisible Father, O most-pure One, and Mother of the Son that became incarnate of thee by the Holy Spirit, and we offer thee as Mediatress for them that have suffered for the Church of Thy Son, and for their homeland. For we [mortals] have thee as a Helper, and hymning thee with love, we magnify thee.

After the 9th Ode, the Priest says:

The Theotokos and the Mother of the Light let us magnify in song.

And the Choir:

The spirits and souls of the Righteous praise Thee, O Lord.

Then the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia,* **TONE 4**:

With the souls of the righteous departed, give rest to the souls of Thy servants, O Savior, preserving them in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the souls of Thy servants, for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the souls of Thy servants.

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that their souls may be saved.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the souls of the servants of God Who have fallen asleep, Orthodox soldiers, and of all that have laid down their life in battle for the Faith and the homeland, and that they may be pardoned all their transgressions, both voluntary and involuntary.

That the Lord God will establish their souls where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of their sins, let us entreat of Christ, the Immortal King and our God.

Grant it, O Lord.

Let us pray to the Lord.

Lord, have mercy.

And the Priest reads the Prayer, O God of spirits..., *and the Exclamation,* For Thou art the Resurrection..., *as before. Then:*

Deacon: Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, having dominion over the living and the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and God-bearing Fathers; and of all the Saints, establish in the abodes of the Saints the

souls of His servants, the Orthodox soldiers who have fallen asleep, and of all them that have laid down their life in battle for the Faith and the homeland, and give them rest in the bosom of Abraham and number them with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

Then the Deacon says:

Grant rest eternal in blessed repose, O Lord, unto Thy servants, the Orthodox soldiers who have fallen asleep, and of all them that have laid down their life for the Faith and the homeland, and make their memory to be eternal.

And they sing Memory Eternal *thrice.*

But when there is no Deacon, the Choir sings:

To the servants of God who have fallen asleep, Memory Eternal.

Although the above directive is found in the printed text, in modern practice, if there be no Deacon, the Priest pronounces *Memory Eternal*.

47.

THE PANIKHIDA FOR INFANTS.

In the Service Books there is no special office of the *Panikhida For Infants*. Departed infants usually are commemorated together with other departed at the *General Panikhida*. But, if pious parents request that a *Panikhida* be served for their departed infant(s), then an adaptation of the *Office of the Burial of an Infant* (set forth below) may be served. This is taken from Vol. IV of ***Nastol'naya Kniga Svyashchennosluzhitelya*** (Reference Book of Priestly Service).

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(thrice)*

And the Reader continues: Glory...O Most-holy Trinity.... *After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

Then, immediately "Alleluia" is sung **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself, O Lord. (64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. *(101:13)*

Their souls shall abide amid good things. *(24:13)*

Then these Troparia **(TONE 8)**

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful:

Give rest, O Lord, unto the soul(*s*) of Thy servant(*s*). For he (*she, they*) has (*have*) placed their hope in Thee, our Creator and Fashioner, and our God.

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be

pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And after this we begin the Canon for the Departed over the infant who has died, **TONE 8**:

ODE 1

Irmos: *Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Word of God Who didst impoverish Thyself in the flesh and, without change, wast well-pleased to become an infant: Do Thou join the infant whom Thou hast received, we pray, to the bosom of Abraham.

Thou Who existest before all the ages wast seen as a child, and, as Thou art good, Thou didst promise Thy Kingdom unto children. Do Thou number therein the infant here present.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou hast accepted this undefiled infant, O Christ the Savior, before he (*she*) had been tempted by earthly sweetness, counting him (*her*) worthy of eternal good things, as the Lover of Mankind.

Now and ever and unto ages of ages. Amen.

O thou who ineffably didst bear the Wisdom and Word of the Father, heal the cruel wound of my soul, and appease the affliction of my heart.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Most-perfect Word, Who didst reveal Thyself as a perfect Infant: Thou hast taken unto Thyself an infant imperfect in growth. Give him (*her*) rest with all the Righteous who have been well-pleasing unto Thee, O Only Lover of Mankind.

Do Thou show a partaker of *Thy* good things, O Compassionate One, the uncorrupted infant whom Thou hast changed by Thy divine command, taken hence not having tasted of worldly sweet things, we pray Thee.

Glory....

Do Thou make this most-pure infant whom Thou hast been well-pleased to take unto Thyself, O Savior, a partaker of the heavenly chambers, of radiant repose, and of the most-sacred choir of the Saints, O Lord.

Now and ever....

Deprived of all things, O most-pure Sovereign Lady, I flee unto thy sole protection. Do thou help me, for I have heaped up the riches of many sins, and am filled completely with poverty of virtues.

Then the irmos, as Katavasia. *And after the irmos, the Priest says this Litany:*

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(once—after each)*

Again we pray for the repose of the blessed infant(*s*), *N.*, and that, according to his unfeigned promise, he will count him (*her*, *them*) worthy of His Heavenly Kingdom.

That the Lord, our God, will establish his (*her*, *their*) soul(*s*) where all the just repose.

The mercies of God, the Kingdom of Heaven, and rest with the Saints for him (*her*, *them*) and for ourselves, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with bowed head, reads this Prayer secretly:

O Lord Jesus Christ, our God, Who hast promised to bestow the Kingdom of Heaven upon them that have been born again of water and the Spirit, and in an undefiled life are translated unto Thee, and hast said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven" *[Luke 18:16]*: We humbly pray Thee: Do Thou grant, according to Thine unfeigned promise, the inheritance of Thy Kingdom unto Thy servant(*s*), the undefiled infant(*s*), *N.*, now departed from us. And count us worthy to continue and end an undefiled and Christian life, and to be settled in the heavenly chambers with all Thy Saints.

And he exclaims:

For Thou art the Resurrection, and the life, and the repose of all Thy servants, and of Thy servant(*s*), the infant(*s*), *N.*, now taken from us, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Troparion (Sedalen), **TONE 6**:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars, elders and infants are together. Therefore, O Christ God, give rest unto the infant(*s*) that has (*have*) been taken from us, as Thou art the Lover of Mankind.

ODE 4

Irmos: I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.

Refrain: Give rest to the *soul of the* infant, O Lord.

Let us not lament the infant, but rather mourn for ourselves who sin always, that we may be delivered from Gehenna.

Thou hast deprived the infant of earthly delights, O Master. As the Righteous Judge, do Thou count him (*her*) worthy of heavenly good things.

Glory....

He that has taken thee from the earth and numbers thee with the choir of the Saints, has shown thee a citizen of Paradise, O truly blessed infant.

Now and ever....

All we who are illumined know thee, O all-pure Theotokos, for thou hast given birth unto the Sun of Righteousness, O Ever-Virgin.

ODE 5

Irmos: *Why hast Thou cast me from Thy face, O Never-setting Light? And why hast the alien darkness covered me, the wretched one? But turn me back, I pray Thee, and guide my paths unto the light of Thy commandments.*

Refrain: Give rest to the *soul of the* infant, O Lord.

By Thy righteous judgment, Thou hast cut down like a green herb before it has completely sprouted, the infant that Thou hast taken, O Lord. But, as Thou hast led him (*her*) unto the divine mountain of eternal good things, do Thou plant him (*her*) there, O Word.

The sword of death has come and cut thee off like a young branch, O blessed one that hast not been tempted by worldly sweetness. But, lo, Christ openeth the heavenly gates unto Thee, joining thee unto the elect, as He is deeply-compassionate.

Glory....

"Lament not for me, for I have in no way begun to be meet for weeping. But rather weep always for yourselves who have sinned, O kinsmen and friends," the dead infant cries out, "that, tested, you not receive torment."

Now and ever....

As for myself, I despair when I behold the multitude of my deeds. But when I take thought of thee who, beyond thought, gavest birth unto the Lord, O Mother of God, I am refreshed with hope, for thee alone do we have as our Intercessor.

ODE 6

Irmos: *I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to Hades. And like Jonah I will pray: Raise me up from corruption, O God.*

Refrain: Give rest to the *soul of the* infant, O Lord.

As an Infant Thou wast laid in a manger, and Thou wast given unto the embrace of an aged man who had begotten infants in the womb. And before *this infant* has attained unto full stature, Thou hast led him (*her*) unto life. Therefore, we glorify Thee with thanksgiving.

Thou didst exclaim unto the Apostles, "Suffer the little children to come unto Me," O Word, "for My Kingdom is given unto such as are like unto them in wisdom." Do Thou count worthy of Thy light, therefore, the infant who has been translated unto Thee.

Glory....

Thou hast deprived Thine infant of earthly good things, that Thou mayest show him (*her*) a partaker of Thy Heavenly good things, inasmuch as he (*she*) has not transgressed Thy divine command. We glorify the boundless depth of Thy judgment, O Good One.

Now and ever....

We have thee as a Wall of refuge, an all-perfect Salvation for *our* souls, and a spacious Place in sorrows, O Maiden; and we will ever rejoice in thy light, O Sovereign Lady. Do thou also save us now from sufferings and misfortunes.

Then the irmos, as Katavasia. *Then the Kontakion*, **TONE 8**:

With the Saints give rest, O Christ, to the soul of Thy servant(*s*), where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: *The Hebrew Children in the furnace trampled underfoot the flame with boldness, and the fire was changed into dew as they sang: Blessed art Thou, O Lord God, unto the ages.*

Refrain: Give rest to the *soul of the* infant, O Lord.

Write Thine infant in the Book of the Saved, as Thou art the Lover of Mankind, O Compassionate One, that, rejoicing, he (*she*) may cry aloud unto the majesty of Thy glory: Blessed art Thou.

With Thy light, O Word, do Thou illumine the face of Thine infant who, in the Faith, has now been translated unto Thee at an untimely age, and sings unto Thee: O Lord God, blessed art Thou.

Glory....

Thy parting now appears to be a cause of sorrow unto them that love thee, but for thee, in truth, obtains joy and gladness. For thou, O infant, inheritest eternal life.

Now and ever....

Behold my affliction, O Virgin, which the multitude of my evils have brought upon me. And before I depart hence, by thy maternal prayers grant me refreshment, that God may be merciful unto me.

ODE 8

Irmos: *In his rage the Chaldean tyrant ordered the furnace to be heated sevenfold for the Godly Ones. But having seen them saved by a better might, he cried aloud unto their Maker and Redeemer: You Children, bless; you Priests, sing; you people, highly exalt Him unto all the ages!*

Refrain: Give rest to the *soul of the* infant, O Lord.

May Christ establish thee in the bosom of Abraham, in the abodes of rest, where is the joy of them that ever keep festival, in the places of release where living water is, Who didst become an infant for the sake of us who are crying out unto Him unceasingly: You Priests, sing; you people highly exalt Him unto the ages!

The constant memory of thy parting, in truth, has become for us a cause for sorrows and tears. For before tasting the beautiful things of this life, thou hast departed the earth and the bosom of thy parents. But Abraham's bosom shall receive thee as an infant that had no part in any defilement.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

"Why do you mourn me, the infant that has been taken hence?" he (*she*) cries out invisibly, as he (*she*) lies *dead*. "For there is no cause for grief. For the joy of the righteous is appointed unto infants who have committed no deeds worthy of tears. For they sing unto Christ: You Priests, sing; you people, highly exalt Him unto the ages!"

Now and ever....

Arise to my help, O Theotokos. Attend unto my supplications and deliver me from the cruel judgment, from the rigorous searching out, from the darkness and fire, from the gnashing of teeth, from the slander of demons, and from every necessity, thou Hope of the hopeless, thou Life of the despairing.

ODE 9

Irmos: *Heaven was afraid and the ends of the earth were amazed, for God revealed Himself unto men in the flesh, and thy womb became more spacious than the heavens. Therefore, the leaders of men and of Angels magnify thee as Theotokos.*

Refrain: Give rest to the *soul of the* infant, O Lord.

O Christ Who didst become an Infant, yet without change; Who, of Thine own will, didst unite Thyself unto the Cross and didst behold the maternal affliction of her that gave Thee birth: Do Thou ease the sadness and cruel grief of the faithful parents of the dead infant, that we may glorify Thy majesty.

Having sent from on high, O King of all, and taken the blessed infant, like a pure bird unto the heavenly nest, O Master, Thou hast saved this soul from snares of many forms, and hast united it with the souls of the Righteous who are enjoying the delights of Thy Kingdom.

Glory....

Thou hast granted a heavenly abode, O Word of God, unto infants that have wrought no *evil*; for thus hast Thou been well-pleased, O Good One, to number Thy creature with them, the infant that now has come unto Thee. Do Thou Thyself ease the grief of his (*her*) parents, as Thou art all-compassionate and lovest mankind.

Now and ever....

With the eye of my heart ever looking unto thee who makest maternal prayer unto Him that was born of thee. For I cry out unto thee, O all-pure One: Do thou quench the passions of my soul, rouse me up early to repentance, O Maiden, and illumine me with thy light.

Then, the irmos, as Katavasia. After the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Choir:* Amen. *Then the Troparion:*

With the souls of the righteous departed, give rest to the soul(*s*) of Thy servant(*s*), O Savior, preserving it (*them*) in the blessed life which is with Thee, O Lover of Mankind.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the blessed(*s*) infant, *N.*, and that, according to his unfeigned promise, he will count him (*her*, *them*) worthy of His Heavenly Kingdom.

That the Lord, our God, will establish his (*her*, *their*) soul(*s*) where all the just repose.

The mercies of God, the Kingdom of Heaven, and rest with the Saints for him (*her*, *them*) and for ourselves, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with bowed head, reads this Prayer secretly:

O Lord Jesus Christ, our God, Who hast promised to bestow the Kingdom of Heaven upon them that have been born again of water and the Spirit, and in an undefiled life are translated unto Thee, and hast said, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven" *[Luke 18:16]*: We humbly pray Thee: Do Thou grant, according to Thine unfeigned promise, the inheritance of Thy Kingdom unto Thy servant(*s*), the undefiled infant(*s*), *N.*, departed this life. And count us worthy to continue and end an undefiled and Christian life, and to be settled in the heavenly chambers with all Thy Saints.

And he exclaims:

For Thou art the Resurrection, and the life, and the repose of all Thy servants, and of Thy servant(*s*), the infant(*s*), *N.*, departed this life, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Deacon says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

Do Thou Who rose from the dead, and hast dominion over both the living and the dead, Christ our True God, by the prayers of Thy most-pure Mother, and of all Thy Saints, settle in Thy holy tabernacles the soul(*s*) of the infant(*s*), *N.*, who has (*have*) been translated from us, and number him (*her*, *them*) with the Righteous, as Thou art good and the Lover of Mankind.

Choir: Amen.

And after the Dismissal, the Priest says:

May thy memory be eternal, O thou worthily-blessed and ever-memorable infant(*s*), *N.*.

And the Choir sing thrice: Memory Eternal.

48.

THE OFFICE FOR THE DEPARTED

AS SERVED ON THE SATURDAYS OF MEATFARE AND PENTECOST.

The General *Panikhida* is sung. However, the Great Litany for the Departed and the Troparia that follow (including "Alleluia") are omitted. At the conclusion of Psalm 90, immediately the 17th Kathisma is said in two stases and the rest, in order. The Canon for the Dead in the Tone of the Week from the *Octoechos* is sung.

AS SERVED ON THE SOUL SATURDAYS OF GREAT LENT.

The General *Panikhida* is sung, as on the Saturdays of Meatfare and Pentecost. However, in addition to the omission of the Great Litany for the Departed and the following Troparia (including "Alleluia"), after Psalm 90 the 17th Kathisma is omitted, as this will be said at Matins. The Little Litany for the Departed is said and then Psalm 50. The Sedalen of the Departed, "Grant rest with the Righteous...," which precedes Psalm 50, is omitted, but the Sedalen after the Third Ode and the Kontakion and Ikos after the Sixth Ode are sung, as usual. The Canon for the Dead in the Tone of the Week from the *Octoechos* is sung. After the Troparia, "With the souls of the righteous departed...," the special Stikhera to the Departed from the Matins Apostikha (from the *Octoechos*) are sung. Then the Litany for the Departed and the rest, in order.

49.

THE ORDER OF THE *PANIKHIDA* IN PASCHAL (BRIGHT) WEEK.

This Order, which replaces the "First Panikhida" (i.e., that which, according to the *Book of Needs (Trebnik)* usually is served immediately after death at the home of the deceased), is according to the contemporary practice of the Russian Orthodox Church, and may be served on any day of Bright Week apart from Pascha itself. (If the death occurs on Pascha itself, the *Panikhida* is served after Vespers.) Besides the day of death itself, the *Panikhida* may be celebated on the 3rd, 9th and 40th day of death. Likewise, the dead person may be commemorated on the anniversary of his/her death.

The Priest begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest sings:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Then the Priest sings the Stikhera of Pascha, as at the beginning of Matins. The Choir repeats after each verse: Christ is risen... *(once).*

Let God arise, and let His enemies be scattered: *(67:2)*

As smoke vanishes, so let them vanish; as wax melts before the fire: *(67:3)*

So let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God: *(67:3-4)*

This is the day which the Lord has made. Let us rejoice and be glad therein. *(117:24)*

Glory to the Father, and to the Son, and to the Holy Spirit:

Now and ever and unto ages of ages. Amen.

Priest: Christ is risen from the dead, trampling down death by death:

Choir: And upon those in the tombs bestowing life!

And after this, the Priest (or Deacon) says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that he (*she*) may be pardoned all his (*her*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*) soul where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Exclamation:

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

In some places the aforementioned Litany is not said here, but immediately the Paschal Canon.

Then the Paschal Canon, The Day of Resurrection..., *is sung. And after the Third Ode, the usual Litany for the Departed with Prayer and Exclamation,* For

Thou art the Resurrection..., *as above. Then, the Ypakoe of Pascha,* Before the dawn, Mary..., is sung. *And after this the Fourth Ode is sung in order.* (And the rest.) *And after the Sixth Ode, the usual Litany for the Departed with Prayer and Exclamation, as before. Then the Kontakion,* With the Saints.... *After the Ninth Ode, the Paschal Stikhera,* Let God arise..., *with their verses.* Glory...now and ever...The Day of Resurrection... *and* Christ is risen...*(thrice). And after the Stikhera, the usual Litany for the Departed with Prayer and Exclamation, as before. Then the Paschal Dismissal,* May Christ, Who rose from the dead....

50.

THE OFFICE OF THE *GENERAL* PANIKHIDA.

What follows is the shorter Office customarily served in the Parishes.

A special table is prepared and on it is set a dish of *koliva.* The Priest is vested in Epitrachelion and Phelonion. He holds the censer which is not given up for the whole *Panikhida.* Besides the initial censing of the table on which is the *koliva* there is a censing during the singing of "Blessed art Thou, O Lord...," "With the Saints give rest...," and "Memory Eternal." Those standing about hold lit candles which are not extinguished until the conclusion of the Canon.

Censing the table in crosswise form, *the Priest begins:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(thrice)*

And the Reader continues. Glory...O Most-holy Trinity.... *After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His

shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

Then the Priest (or Deacon) says the Great Litany for the Departed:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the remission of sins of him (*her*) who has (*those who have*) departed this life in blessed memory, let us pray to the Lord.

For the ever-memorable servant(*s*) of God, *N.*, for his (*her, their*) repose, tranquillity and blessed memory, let us pray to the Lord.

That He will pardon him (*her, them*) every transgression, whether voluntary or involuntary, let us pray to the Lord.

That he (*she*) may present himself (*herself, themselves*) uncondemned before the dread throne of the Lord of glory, let us pray to the Lord.

For them that sorrow and grieve, who await the consolation of Christ, let us pray to the Lord.

That He will release him (*her, them*) from all sickness, sorrow and sighing, and settle him (*her, them*) where the light of God's face shall visit him (*her, them*), let us pray to the Lord.

That the Lord our God will establish his (*her, their*) soul(*s*) in a place of brightness, a place of green pasture, a place of rest, where all the Righteous dwell, let us pray to the Lord.

That he (*she, they*) may be numbered with them that are in the bosom of Abraham, and Isaac, and Jacob, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Having entreated the mercies of God, the Kingdom of Heaven, and the remission of sins for him (*her, them*), let us

commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(*s*), *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "Alleluia" is sung **(TONE 8)**:

Deacon: Alleluia. Alleluia. Alleluia.

Blessed *are they* whom Thou hast chosen and taken *to Thyself, O Lord. (64:5)*

Choir: *(After each)* Alleluia. Alleluia. Alleluia.

Deacon: *Their* memory is from generation to generation. *(101:13)*

Their souls shall abide amid good things. *(24:13)*

Then these Troparia **(TONE 8)**:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the souls of Thy servants. For they have placed their hope in Thee, our Creator and Fashioner, and our God.

Glory...now and ever...*(Theotokion)*:

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

And immediately we sing the Troparia for Repose, **TONE 5**:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant(*s*) and establish him (*her, them*) in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant(*s*) who has (*have*) fallen asleep, overlooking all his (*her, their*) transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit.

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Priest (or Deacon) says the Little Litany for the Departed:

Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy. *(once—after each)*

Again we pray for the repose of the souls of the servant(*s*) of God, *N.*, departed this life; and that he (*she, they*) may be pardoned all his (*their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her, their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her, their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul(*s*) of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has (*they have*) committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(*s*), *N.*, O Christ, our God, and unto Thee do we send up

glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Sedalen of Repose, **TONE 5**:

Give rest with the Righteous unto Thy servant(*s*), O our Savior, and settle him (*her, them*) in Thy courts, as it is written, overlooking, as Thou art good, his (*her*, *their*) transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean

heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And immediately the Canon, **TONE 6**, *of which only the irmosi and refrains are sung:*

ODE 1

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

ODE 3

Irmos: *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

The irmos is repeated as Katavasia.

In many places, the irmos of Ode 3 is not sung immediately after the first set of Refrains. Rather, the Refrains are immediately repeated and then the irmos is sung as Katavasia. Likewise, the irmosi of Odes 4-6 are not sung, but the Refrains are repeated as if for separate Odes. Then the irmos of Ode 6 is sung as Katavasia. Likewise the irmosi of Odes 7-9 are not sung, but the Refrains are repeated as if for separate Odes. Then the irmos of Ode 9 is sung as Katavasia.

Then the Priest (or Deacon) says the Little Litany for the Departed, as before, omitting the Prayer, O God of spirits.... The Exclamation, however, is said.

Then the Sedalen, **TONE 6**:

In truth all things are vanity, and life is but a shadow and a dream, for vainly everyone born on earth troubles himself, as Scripture says. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars are together. Therefore, O Christ

God, give rest unto Thy servant(*s*), as Thou art the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O all-holy Theotokos, forsake me not in my lifetime, entrust me not to human protection. But do thyself defend me and have mercy on me.

ODE 4

Irmos: *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

ODE 5

Irmos: *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

ODE 6

Irmos: *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

Then the irmos of Ode 6 is repeated as Katavasia, and the Priest (or Deacon) says the Litany for the Departed, as before.

Then the Kontakion, **TONE 8**:

With the Saints give rest, O Christ, to the soul(*s*) of Thy servant(*s*), where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me,

saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

ODE 8

Irmos: *From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

Choir: Now and ever, and unto the ages of ages. Amen.

ODE 9

Irmos: *It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.*

Priest: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Choir: Give rest, O Lord, to the soul(*s*) of Thy servant(*s*) who has (*have*) fallen asleep.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

After the 9th Ode, the Priest (or Deacon) says:

The Theotokos and the Mother of the Light let us magnify in song.

And the Choir:

The spirits and souls of the Righteous praise Thee, O Lord.

And the Katavasia.

Then the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Then these Troparia,* **TONE 4**:

With the souls of the righteous departed, give rest to the soul(*s*) of Thy servant(*s*), O Savior, preserving it (*them*) in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul(*s*) of Thy servant(*s*), for Thou only art the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul(*s*) of Thy servant(*s*).

Now and ever, and unto the ages of ages. Amen.

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*, *their*) soul(*s*) may be saved.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for the repose of the soul of the servant(*s*) of God, *N.*, departed this life; and that he (*she*, *they*) may be pardoned all his (*her*, *their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her*, *their*) soul(*s*) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her*, *their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest prays secretly:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the soul(*s*) of Thy departed servant(*s*), *N.*, in a place of brightness, in a place of green pasture, in a place of repose, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that he (*she*) has (*they have*) committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(*s*), *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes this Dismissal.

May He Who rose from the dead, having dominion over the living and the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and God-bearing Fathers; and of all the Saints, establish the soul(*s*) of His servant(*s*), *N.*, who has (*have*) been taken away from us, in the abodes of the Saints, and give him (*her*, *them*) rest in the bosom of Abraham and number him (*her*, *them*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

Then the Deacon says:

Grant rest eternal in blessed repose, O Lord, unto Thy servant(*s*), *N.*, who has (*have*) fallen asleep, and make his (*her*, *their*) memory to be eternal.

And they sing Memory Eternal *thrice.*

APPENDIX

CONCERNING DISMISSALS

Most of the time, the conclusion of an *Office*, *Prayer*, *Order*, etc., a "Dismissal" is called for without any other designation. Unless otherwise specified, this means the *Little Dismissal* according to the following form:

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory...now and ever....Lord, have mercy (*thrice*)...Father, Bless.

Priest: May Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

DISMISSALS—DAYS OF THE WEEK

SUNDAYS:

May He Who rose from the dead, Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

MONDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the protection of the honorable bodiless powers of Heaven; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and

righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

TUESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

WEDNESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THURSDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

FRIDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

SATURDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—FESTAL CYCLE

THE NATIVITY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE EXALTATION (ELEVATION) OF THE CROSS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy

and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE PROTECTION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE ENTRY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE NATIVITY OF CHRIST:

May He Who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE CIRCUMCISION OF CHRIST:

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE THEOPHANY OF CHRIST:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE MEETING OF CHRIST:

May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE TRANSFIGURATION OF CHRIST:

May He Who was transfigured in glory before His Disciples on Mount Tabor for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE DORMITION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—LENTEN CYCLE

PALM SUNDAY:

May He Who deigned to sit on the foal of an ass for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY MONDAY through HOLY WEDNESDAY:

May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY THURSDAY:

May He Who showed us the most excellent way of humility when He washed His Disciples' feet and condescended even to the Cross and burial because of His exceeding goodness, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY FRIDAY:

May He Who endured fearful sufferings, the lifegiving Cross, and voluntary burial in the flesh, on behalf of us men and for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY SATURDAY:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—PASCHAL CYCLE

HOLY PASCHA and BRIGHT WEEK:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE ASCENSION:

May He Who in glory ascended from us into Heaven and sat at the right hand of God the Father, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY PENTECOST:

May He Who sent the Most-holy Spirit from Heaven upon His holy Disciples and Apostles in the form of fiery tongues, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

✚ **Glory be to God for all things.** ✚

sTs

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